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[PURĀṆAS IN TRANSLATION]

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VĀMANA
VIṢṆU
VIṢṆUDHARMOTTARA

THE PADMA-PURĀṆA

PART I

TRANSLATED AND ANNOTATED BY

Dr. N.A. DESHPANDE

MOTILAL BANARSIDASS

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PUBLISHER'S NOTE

The purest gems lie hidden in the bottom of the ocean or in the depth of rocks. One has to dive into the ocean or delve into the rocks to find them out. Similarly, truth lies concealed in the language which with the passage of time has become obsolete. Man has to learn that language before he discovers that truth.

But he has neither the means nor the leisure to embark on that course. We have, therefore, planned to help him acquire knowledge by an easier course. We have started the series of Ancient Indian Tradition and Mythology in English Translation. Our goal is to universalize knowledge through the most popular international medium of expression. The publication of the Purāṇas in English Translation is a step towards that goal.

PREFACE

This is the first part of the Padma Purāṇa in English translation and the thirty-ninth volume in the series on *Ancient Indian Tradition and Mythology*. It comprises the first thirty-three chapters of the first section called *Sṛṣṭikhaṇḍa* or the *Section on Creation* of the Purāṇa which is very huge in size. This Purāṇa, as it appears in the Veṅkaṭeśvara edition which this translation follows, consists of seven big sections or Khaṇḍas, namely, Sṛṣṭi, Bhūmi, Svarga, Brahma, Pātāla, Uttara and Kriyāyogasāra and is said to contain 55000 verses, though the actual number is much less. The translation of the whole Purāṇa is planned to run into as many as ten volumes of the present size and may take some years for its completion.

The Padma Purāṇa takes its name after the Primordial Lotus from which god Brahmā, the Creator, was born. Dr. Deshpande has given a brief Khaṇḍa-wise summary of the Purāṇa in his Introduction which appears in this volume. As the 'Contents' show, the reader will find herein and enjoy some very interesting accounts and stories, such as that of the churning of the ocean by the gods and demons, the destruction of Dakṣa's sacrifice by god Śiva, the chopping-off of Brahmā's fifth head by the same god, the drinking-up of the ocean by the sage Agastya and so on. A very amusing story appears in Chapter 13, of how Bṛhaspati, the preceptor of gods, impersonates Śukra, the preceptor of demons, and how he corrupts and demoralizes the latter by preaching heretical doctrines to them with a view to make the gods who were very often defeated by the demons in war, victorious over them. A good portion of this Part is also devoted to the glorification of Puṣkara as a sacred place of pilgrimage. A number of fasts and vows are recommended and the merits of observing the same are described in detail.

The project of this series was envisaged in 1970 by the late Lala Sundar Lal Jain of Messrs. Motital Banarsidass. Thirty-nine volumes of the series including the present one have so far been published and others are in progress. Complete sets of

eleven major Purāṇas, viz. *Agni*, *Bhāgavata*, *Brahma*, *Brahmāṇḍa*, *Garuḍa*, *Kūrma*, *Liṅga*, *Nārada*, *Śiva*, *Varāha* and *Vāyu* are already available, many of which have been reprinted over and over again.

It is our pleasant duty to put on record our sincere thanks to Dr. R.N. Dandekar and the UNESCO authorities for their kind encouragement and valuable help which render this work more useful than it would otherwise have been. We are extremely grateful to Dr. N.A. Deshpande for translating the text. We are also thankful to all those who have been helpful in our project.

—*Editor*

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ABBREVIATIONS

Common and self-evident abbreviations such as Ch(s)—Chapter(s), p—page, pp—pages, V—Verse, VV—Verses, Ftn—footnote, Hist. Ind. Philo.—History of Indian Philosophy are not included in this list.

ABORI	*Annals of the Bhandarkar Oriental Research Institute*, Poona
AGP	S. M. Ali's *The Geography of Purāṇas*, PPH, New Delhi, 1973
AIHT	*Ancient Indian Historical Tradition*, F. E. Pargiter, Motilal Banarsidass (MLBD), Delhi
AITM	*Ancient Indian Tradition and Mythology* Series, MLBD, Delhi
AP	*Agni Purāṇa*, Guru Mandal Edition (GM), Calcutta, 1957
Arch.S.Rep.	Archaeological Survey Report
AV	*Atharva Veda*, Svādhyāya Mandal, Aundh
Bd. P.	*Brahmāṇḍa Purāṇa*, MLBD, Delhi 1973
BG	*Bhagavadgītā*
Bh. P.	*Bhāgavata Purāṇa*, Bhagavat Vidyapeeth, Ahmedabad
Br.	*Brāhmaṇa* (preceded by name such as Śatapatha)
BS. P.	*Bhaviṣya Purāṇa*, Vishnu Shastri Bapat, Wai
BV. P.	*Brahma Vaivarta Purāṇa*, GM, 1955-57
CC	*Caturvarga Cintāmaṇi* by Hemādri
CVS	*Caraṇa Vyūha Sūtra* by Śaunaka, Com. by Mahidāsa
DB	*Devi Bhāgavata*, GM, 1960-61
De or GDAMI	*The Geographical Dictionary of Ancient and Mediaeval India*, N. L. De, Oriental Reprint, Delhi, 1971
Dh. S.	*Dharma Sūtra* (preceded by the author's name such as Gautama)
ERE	*Encyclopaedia of Religion and Ethics* by Hastings
GP	*Garuḍa Purāṇa*, ed. R. S. Bhattacharya, Chowkhamba, Varanasi, 1964

GS	*Gṛhya Sūtra* (preceded by the name of the author such as Āpastamba)
HD	*History of Dharma Śāstra*, P. V. Kane, G. O. S.
IA	*The Indian Antiquary*
IHQ	*The Indian Historical Quarterly*
JP	*Purāṇa* (Journal of the Kashiraj Trust), Varanasi
KA	*Kauṭilya Arthaśāstra*
KP	*Kūrma Purāṇa*, Veṅkaṭeśvara Press Edn., Bombay; also Kashiraj Trust Edn., Varanasi, 1971
LP	*Liṅga Purāṇa*, GM, 1960; also MLBD, Delhi, 1981
Manu.	*Manusmṛti*
Mbh.	*Mahābhārata*, Gītā Press, Gorakhpur, VS 2014
MkP	*Mārkaṇḍeya Purāṇa*
MN	*Mahābhārata Nāmānukramaṇi*, Gītā Press, Gorakhpur, VS 2016
MtP	*Matsya Purāṇa*, GM, 1954
MW	Monier Williams' *Sanskrit-English Dictionary*, MLBD, Delhi, 1976
NP	*Nāradiya* or *Nārada Purāṇa*, Veṅkaṭeśvara Press, Bombay
PCK	*Bhāratavarṣiya Prācina Caritrakośa*, Siddheshwar Shastri, Poona, 1968
Pd.P.	*Padma Purāṇa*, GM, 1957-59
PE	*Purāṇic Encyclopaedia*, V. Mani, English version, MLBD, Delhi. 1975
PR or PRHRC	*Puranic Records on Hindu Rites and Customs*, R. C. Hazra, Calcutta, 1948
ṚV	*Ṛg-Veda*, Svādhyāya Mandal, Aundh
Śat.Br.	*Śatapatha Brāhmaṇa*
SC or SMC	*Smṛti Candrikā* by Devanna Bhaṭṭa
SEP	*Studies in Epics and Purāṇas*, A.D. Pusalkar, Bharatiya Vidya Bhavan (BVB), Bombay

INTRODUCTION

Purāṇas

Originally the word *Purāṇa* seems to have been understood in the sense of an 'old legend' (पुराणम् आख्यानम्); but it is variously explained by different Purāṇas. *Vāyu Purāṇa* says that it is called Purāṇa because it lives in the past or it breathes ancient times (यस्मात्पुरा ह्यनतीदं पुराणं तेन तत्स्मृतम् / 1.203). *Brahmāṇḍa Purāṇa* says that it is so called since it existed in olden times (यस्मात्पुरा ह्यभूच्चैतत्पुराणं तेन तत्स्मृतम् / I.1.173). *Padma Purāṇa* offers the following explanation: पुरा परम्परां वष्टि पुराणं तेन वै स्मृतम् (V.2.53): It is called Purāṇa because it desires or likes the past. It is, in other words, interested in the past, and therefore describes the past. Thus these explanations suggest that the Purāṇa literature deals with the past. *Matsya Purāṇa* (53.63), in fact, describes the Purāṇas as 'containing the records of past events'. It therefore appears that originally the term *Purāṇa* signified an ancient tale or narrative. Such tales existed prior to Vedas. This seems to be the meaning of such statements as पुराणं सर्वशास्त्राणां प्रथमं ब्रह्मणा स्मृतम् / (*Padma* I.1.45). Various traditions also accept the sacredness of Purāṇas. *Atharva Veda* refers to Purāṇas in the singular at XI.7.24 and XV.6.10-11. *Śatapatha Brāhmaṇa* (XI.5.6-8) also mentions Itihāsa-purāṇa as one word. It gives Purāṇa the status of Veda. *Taittirīya Āraṇyaka* (II.10) refers to Purāṇas and Itihāsas. *Gautama Dharmasūtra* (XI.19), Kauṭilya's *Arthaśāstra* (V.6, p.257), and Smṛtis like *Manu* (III.232) refer to Purāṇas. *Mahābhārata* refers to Purāṇas both in the singular (at Ādiparvan 5.2, Śāntiparvan 208.5 etc.) and in the plural (at Strīparvan 13.2). *Mahābhārata* also mentions by name Matsya Purāṇa (in Vanaparvan 185.53). It is not proved beyond doubt whether *Atharva Veda* XI.7.24 refers to actual books by the word Purāṇa. Thus it is not certain when actually Purāṇas as books came to be referred to. Purāṇas themselves say that originally there was one Purāṇa only (*Vāyu*

I.60.61; *Liṅga* I.2.2; *Padma* V.1.45). Later on they came to be divided into 18 (*Padma* V.1.51-52).

Amarasiṁha, the author of the *Amarakośa* gives the following verse explaining the characteristics of a Purāṇa:

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।
वंश्यानुचरितं चैव पुराणं पञ्चलक्षणम् ।।

This definition is also found in some of the Purāṇas like *Vāyu* 4.10-11; *Varāha* 2.4. Sarga—creation; Pratisarga—re-creation after dissolution of the world; Vaṁśa—dynasties of gods, the Sun and the Moon and the patriarchs; Manvantara—the vast periods of time, so called after a Manu; Vaṁśā (or Vaṁśyā) nucarita—deeds and history of the descendants of the solar, lunar and other dynasties. But the Purāṇas do not fully conform to this description. Some contain many more topics, while some barely touch these five topics at some length. It has been shown that these five characteristics occupy less than three percent (or about 1/40th part) of the extent of the Purāṇas that have come down to us. It is only *Viṣṇu Purāṇa* that largely conforms to this description; but even it also contains other religious and social topics. Dāna (gifts), Vrata (religious observances), Tīrtha (sacred places) and Śrāddha (rites in honour of the dead ancestors) occupy a bulk of the contents (at least one lakh ślokas) of the extant Purāṇas. The Pañcalakṣaṇa description, therefore, does not properly cover their contents. So it is maintained that the Pañcalakṣaṇa definition is applicable to Upapurāṇas, and the Daśalakṣaṇa definition to Mahāpurāṇas. The Daśalakṣaṇa definition runs as follows:

सर्गोऽस्याथ विसर्गश्च वृत्ती रक्षान्तराणि च ।
वंशो वंश्यानुचरितं संस्था हेतुरपाश्रयः ।।
दशभिर्लक्षणैर्युक्तं पुराणं तद्विदो विदुः ।
(*Bhāgavata* XI.7.9-10).

In addition to the topics like sarga, this definition includes Vṛtti (means of livelihood), Rakṣā (protection, i.e. incarnations of God for protection of devotees), Saṁsthā (four kinds of Laya), Hetu (Jīva—the soul, that is subject to avidyā, and that collects karman), and Apāśraya (Brahman, the refuge of individual

souls). *Matsya Purāṇa* (53.66-67) says that in addition to these ten characteristics Purāṇas also deal with such topics as the glorification of Brahman, Viṣṇu, the Sun, Rudra, preservation and dissolution of the world, the four goals of human life, like Dharma, Artha etc. But even this *Matsya* description is not adequate, since Purāṇas have undergone re-editions, due to the addition of fresh matter, suostitution of existing matter, and omission and modification of it. As Haraprasad Sastri observes (*Journal of the Behar* [*and Orissa*] *Research Society*, XIV, p.329), "Anything old may be the subject of a Purāṇa, and it covers all the aspects of life."

The characteristics like Sarga are discussed in various Purāṇas: *Brahma* (1.3), *Brahmāṇḍa* (II.8-13), *Vāyu* (4-6), *Padma* (I.3) discuss Sarga. *Brahma* (2.32-37), *Viṣṇu* (I.2ff) deal with Pratisarga. *Vāyu* (99), *Viṣṇu* (IV), *Kūrma* (I.20-25), *Bhāgavata* (IX and XII) treat Vaṁśas; while *Viṣṇu* (III.1.2), *Kūrma* (I.51) deal with Manvantaras.

Purāṇas are divided into two categories: Mahāpurāṇas and Upapurāṇas. The number of Purāṇas is stated to be eighteen. As Kane observes, "The number 18 was probably due to the fact that the number is prominent in several connections as regards Mahābhārata. The Bhārata war was fought for 18 days, the total of the vast armies engaged in the conflict came to be 18 akṣauhiṇīs, the epic has 18 parvans, the Gītā also has 18 chapters" *History of Dharmasāstra*, Vol. V, p. 842). This list of 18 Mahāpurāṇas is given in almost every Purāṇa (see e.g. *Padma* IV.100.51-54). The order of Purāṇas that is generally accepted by the tradition is: (1) *Brahma*, (2) *Padma*, (3) *Viṣṇu*, (4) *Vāyu*, (5) *Bhāgavata*, (6) *Nāradiya*, (7) *Mārkaṇḍeya*, (8) *Agni*, (9) *Bhaviṣya*, (10) *Brahmavaivarta*, (11) *Varāha*, (12) *Liṅga*, (13) *Skanda*, (14) *Vāmana*, (15) *Kūrma*, (16) *Matsya*, (17) *Garuḍa*, and (18) *Brahmāṇḍa*. Some place *Devībhāgavata* (or *Kālikāpurāṇa*) in place of (*Vaiṣṇava*) *Bhāgavata* and *Śiva* in place of *Vāyu*. But *Śiva* is not looked upon as a *Mahāpurāṇa*. *Devībhāgavata* has the following couplet to help memorise the names of the Purāṇas:

मद्वयं भद्वयं चैव ब्रत्रयं वचतुष्टयम् ।
नालिपाग्नि कूस्कं गारुडमेव च ।। (देवीभागवत I.3.2)

मद्वयम्—refers to the two Purāṇas the names of which begin with म. They are: मार्कण्डेय and मत्स्य. Similarly the word भद्वयम् signifies the two Purāṇas, the names of which begin with भ. They are: भागवत and भविष्य. The names of other Purāṇas are to be memorised similarly.

The controversy like the claim of *Śiva Purāṇa* to be a Mahāpurāṇa is tried to be set at rest by taking their number to be 19 or 20.

The total number of the ślokas in each Purāṇa is: (1) *Brahma*-10000 (according to Purāṇas like *Vāyu*; *Agni Purāṇa* 272.1 says that the number is 25000); (2) *Padma*-55000; (3) *Viṣṇu*-23000; (4) *Vāyu*-24000 (but the figures given by *Agni* 272.4-5 and *Devī Bhāgavata* I.3.7 are different); (5) *Bhāgavata*-18000; (6) *Nāradīya*-25000; (7) *Mārkaṇḍeya*-9000; (8) *Agni*-16000; (9) *Bhaviṣya*-14500; (10) *Brahmavaivarta*-18000; (11) *Liṅga* 11000; (12) *Varāha*-24000; (13) *Skanda*-81000; (14) *Vāmana*-10000; (15) *Kūrma*-18000 (according to *Agni* 272.19, the number is 8000); (16) *Matsya*-14000; (17) *Garuḍa*-18000 and (18) *Brahmāṇḍa*-12200. The total number of verses would come to 400600. As noted in the brackets after the figures of verses of some of the Purāṇas given above, it would be clear that *Agni Purāṇa* gives a different number of the ślokas from the one given by Purāṇas like *Matsya* or *Vāyu*.

Upa-purāṇas are also said to be eighteen. Their names are given as: *Sanatkumāra*, *Narasiṁha*, *Nanda*, *Śivadharma*, *Durvāsas*, *Nāradīya*, *Kapila*, *Vāmana*, *Uśanas*, *Mānava*, *Varuṇa*, *Kali*, *Maheśvara*, *Sāmba*, *Saura*, *Parāśara*, *Mārīca* and *Bhārgava*. They do not generally differ essentially from Mahāpurāṇas in their contents. They have a more sectarian character. Their nature is composite. They are more akin to the local cults and historically not as important as Mahāpurāṇas.

Taking in view the Pañcalakṣaṇa description Purāṇas are divided into two classes as ancient and later. The older Purāṇas like *Vāyu*, *Brahmāṇḍa*, *Matsya* and *Viṣṇu* are more loyal to the Pañcalakṣaṇa descrition.

Haraprasad Sastri divides Purāṇas into six classes, viz. (1) Encyclopaedic Purāṇas—*Garuḍa*, *Agni* and *Nārada*; (2) Those mainly dealing with tīrthas and vratas—*Padma*, *Skanda*

and *Bhaviṣya*; (3) Those which apparently underwent two revisions—*Brahma*, *Bhāgavata* and *Brahmavaivarta*; (4) The historical group—*Brahmāṇḍa* and *Vāyu*; (5) Sectarian group—*Liṅga*, *Vāmana* and *Mārkaṇḍeya*; (6) Old Purāṇas 'revised out of existence'—*Varāha*, *Kūrma* and *Mastsya*.

The classification of Purāṇas based on the Vaiṣṇava standpoint is found in *Garuḍa*, *Padma* and *Matsya*. *Padma* (VI.236.18-21) gives the following classification:

(1) Sāttvika—*Viṣṇu*, *Nāradīya*, *Bhāgavata*, *Garuḍa*, *Padma* and *Varāha*.
(2) Rājasa—*Brahmāṇḍa*, *Brahmavaivarta*, *Mārkaṇḍeya*, *Brahma*, *Vāmana* and *Bhaviṣya*.
(3) Tāmasa—*Matsya*, *Kūrma*, *Liṅga*, *Śiva*, *Agni* and *Skanda*,

This classification slightly differs from the one given in *Garuḍa* and *Bhaviṣya*. *Padma* regards itself to be Sāttvika; *Bhaviṣya* agrees with it; but *Garuḍa* classifies *Padma* as Rājasa (see Giorgio Bonazzoli's article "Schemes in the Purāṇas", *Purāṇa*, Vol. XXIV, No. 1, p. 169). *Padma Purāṇa* (III. 62.1 ff) states that all the Purāṇas are parts of Viṣṇu's body, and so also are sacred. *Skanda* (Kedārakhaṇḍa, 1) says that 10 Purāṇas describe Śiva's greatness, four glorify Brahmā, two Devī and two Hari.

Purāṇas give various accounts of their origin. *Vāyu* (1.60-61) says that before Vedas were revealed to Brahmā, he had composed Purāṇas. That is why Purāṇas seem to claim themselves to be equal to Vedas (e.g. *Vāyu* 1.11—पुराणं संप्रवक्ष्यामि ब्रह्मोक्तं वेदसंमितम्; or *Brahma* 1.29—गुरुं प्रणम्य वक्ष्यामि पुराणं वेदसंमितम्). The task of the presentation of Purāṇas was assigned to Sūtas.

Viṣṇu (III.6.15ff) has a different account. It says that Vyāsa first divided the Veda and entrusted it to his four disciples. He also compiled a *Purāṇa-Saṁhitā*. In it he had included tales, anecdotes, songs etc. He taught this Saṁhitā to his fifth disciple, Sūta Lomaharṣaṇa or Romaharṣaṇa. He made six versions of this Saṁhitā and taught them to his disciples. The three known Saṁhitās, to which additions were made by his three disciples, after whom they are named, are: Kāśyapika, Sāvarṇika and Śāṁśapāyanika. 'These four were regarded as the "root-saṁhitās" (*Studies in the Epics and Purāṇas*, p. li.).

Various views are put forward about the growth of the Purāṇa literature. It is maintained by some that originally there was one Purāṇa only as the references in *Atharva Veda* (XI. 7.24 and XV.6.10-11) show. In his article on the "Date of the Purāṇas" (*Purāṇa*, Vol. II, Nos. 1-2) Gyani says that the Purāṇaliterature passed through the following four stages :

(1) Ākhyāna vaṁśa—circa B.C. 1200 to B.C. 950.
(2) Bifurcation stage—c. B.C. 950 to c. B.C. 500.
(3) Pañcalakṣaṇa stage—c. B.C. 500 to the beginning of the Christian era.
(4) Sectarian or Encyclopaedic stage—From the beginning of the Christian era to c. A.D. 700.

Haraprasad Sastri says that in the stage after the root-saṁhitās the number of Purāṇas grew to ten, and in the last stage it reached eighteen. *Amarakośa* mentions the five characteristics of Purāṇas. From this it may be concluded that before his time the number of Purāṇas was not large; nor were they inflated; and they had certain matters common with Itihāsa, with which they were often linked in usage. *Amarakośa* and the Purāṇas which gave the Pañcalakṣaṇa definition took up only those topics in which Purāṇas differed from Itihāsas. The title *Bhaviṣyat Purāṇa* found in *Āpastamba Dharma Sūtra* (II.9.24.6) indicates that during that period the term Purāṇa had lost its original meaning and had become a term denoting a particular class of works. Topics like dāna, śrāddha, vrata, which are mainly the subject of Smṛtis or Dharmaśāstras, found a place in Purāṇas; and soon they vied with *Mahābhārata* to become all-comprehensive; and with additions being made by every generation their contents included topics on creation, e.g. one account (*Padma Purāṇa*, Sṛṣṭikhaṇḍa, ch. 2) tells how the self-existent Brahman enters Puruṣa or Pradhāna and how Mahat is produced from Pradhāna, and also how the subtle and gross elements and the eleven organs spring up. The same Brahmā, possessing Rajas, creates all beings; having Sattva, preserves the universe; and with Tamas being predominant, destroys it. The Sāttvika and Tāmasa forms are respectively known as Viṣṇu and Rudra. Another account occurring in the Sṛṣṭikhaṇḍa (Ch. 6. 2-3) of *Padma Purāṇa* tells how the lord of the form

of Boar took out earth from ocean. Then came up Nāgas, animals etc. From the mind of Brahman came up gods, demons etc. He also created other beings like sheep, cows, buffaloes etc. Manvantaras are described and also the different yugas. The description of the earth's expanse, various islands and regions, as well as of the nether regions, and of the sun, the moon etc. seems to be exaggerated, and is at many places imaginary and fabulous.

The genealogies begin with Manu, who was the saviour of mankind at the time of the great flood. The first king Vaivasvata Manu had ten sons. The account of the various generations from Manu upto the Bhārata War and also of the dynasties subsequent to the War is given.

The chief deities of Purāṇas are Brahmā—the Creator, Viṣṇu—the Preserver, and Śiva (or Rudra)—the Destroyer. The old gods except Agni and Indra have almost disappeared. Varuṇa has changed his domain. In the Purāṇas he is the lord of ocean. The celestial beings like Gandharvas and Apsaras-s are present on many occasions to celebrate them with their music or dancing.

Though either Viṣṇu or Śiva is extolled in the Vaiṣṇavite or the Śaivite Purāṇas, other deities are not totally condemned. The ten avatāras (incarnations) of Viṣṇu appear in most of the Purāṇas. About the incarnations Pusalkar observes: "The Daśāvatāra (ten incarnations) theory suggests the idea of evolutionary process of human development. The fish emerges out of the early palaeozoic seas, followed by the tortoise and boar in the Mesozoic period. Next came the man-lion and dwarf in the period of cavemen and bushmen. Paraśurāma represents the nomadic or hunter stage and Rāma and Kṛṣṇa, the fully civilised stage of city life." (*Studies in Epics and Puranas*, p. lxi).

Though Dharma predominates in Purāṇas, they have not neglected the other goals of human life. Like the orthodox systems, the heterodox systems like Buddhism and Jainism find a place in them.

Thus they have not left any field of human life untouched, and so are useful for the study of early Indian life in all its aspects—religious, cultural, social, political and historical.

Padma Purāṇa

Padma Purāṇa tells us that it is called Padma or Pādma Purāṇa because it is based on the account of the lotus (Padma) that existed before Creation (I.1.56) or on the account of the lotus, of which the world is full (III.1.24-25). About its importance it says that it is a great holy text and gives the fruit of all the Vedas (III.62.24). It even claims to be equal to the Vedas (VI.255.118). It says that every Purāṇa is a part of the body of Viṣṇu, and *Padma* is his heart, since it is a great Purāṇa (III.62.2).

The total number of verses in *Padma Purāṇa* is said to be 55000, though the Veṅkaṭeśvara Press Edition has a smaller number. It has seven Khaṇḍas: Sṛṣṭi, Bhūmi, Svarga, Brahma, Pātāla, Uttara and Kriyāyoga. The number of verses in each Khaṇda is: Sṛṣṭi-11603; Bhūmi-6609; Svarga-3107; Brahma-1068; Pātāla-9504; Uttara-15067 and Kriyāyoga-3179. Sṛṣṭikhaṇḍa (Chap. 1) states that it has the following five Khaṇḍas: Sṛṣṭi, Bhūmi, Svarga, Pātāla and Uttara. It does not mention Brahma and Kriyāyoga. If, in the absence of the Brahmakhaṇḍa and the Kriyāyogakhaṇḍa, the number of ślokas (as stated in the Sṛṣṭikhaṇḍa) in the *Padma Purāna* was 55000 and if, even after their being added to it, the number is almost constant, it is not altogether wrong to surmise that additions were made to and some verses or chapters were deleted from the Purāṇa as has been the case with other Purāṇas.

The Khaṇḍa-wise contents of *Padma Purāṇa* are as follows:—

I. Sṛṣṭikhaṇḍa (number of chapters 82)—The first chapter tells how Sūta is asked by his father Lomaharṣaṇa, to go to the Naimiṣa forest and narrate the Purāṇa to the sages, who have been performing a sacrifice there. Accordingly Sūta goes to the Naimiṣa forest and narrates *Padma Purāṇa* to them. The Purāṇa is called Padma as it tells how the 'lotus' arose, how from it Brahmā came up and how he created the world.

He tells them about the birth of Vyāsa and salutes him. The chapter tells that first Brahmā had produced 100 crore Purāṇas. The demons Hayagrīva, Śaṅkhāsura etc. had tried to snatch them away and destroy them; but Viṣṇu had the two incarnations of Hayagrīva and Matsya and preserved them.

Sūta himself tells what topics will be covered by the Purāṇa. He tells that the cause of the world is unmanifest and of the nature of existence and non-existence. From it Mahat and others spring up. The golden egg from which Brahmā appeared, had a covering of water, which had that of air (Vāyu), which had that of the ether, which had that of Bhūtādi, which had that of Mahat, and which had that of the Unmanifest. From that egg came up the world, rivers and mountains. Then follows the description of Manvantaras and Kalpas, that of the end of the Brahmā-tree, and the springing up of the beings, Viṣṇu's lying in the water and uplifting the earth, the description of how Viṣṇu, as a result of Bhṛgu's curse, had to go through the ten incarnations, of the various stages of life (āśramas), divisions of heaven, creation of birds and beasts, recreation etc., the account of a different creation of sages like Bhṛgu, geographical information and astronomical information like the movement of the sun, the moon etc.

The third chapter describes the creation of the world, how Viṣṇu in his incarnation as Varāha took out the earth and put it safely on water, how Brahmā first created Nāgas, then beasts ete., then gods and lastly human beings. Thus the entire creation is described in this chapter.

The foruth chapter tells about the churning of the ocean by gods and demons, and the curse of Bhṛgu to Viṣṇu. The fifth chapter contains the story of Satī. The sixth tells how Dakṣa first created gods, sages, serpents and other creatures. Like Dakṣa, Kaśyapa also brought forth creation of thirteen types. The seventh chapter tells about the birth of fortynine Maruts from Diti. The eighth chapter tells how the earth was ruled over by king Pṛthu, and how, therefore, it was called 'Pṛthvī'. Then it was ruled over by the wicked king Vena, who was killed by the sages, and some other man enthroned in Vena's place. The chapter also gives the account of the solar dynasty. Chapters 9,10 and 11 tell about the greatness of Śrāddha and contain an account of the seven sons of Kauśika, who performed Śrāddha, in a queer way. Chapters 12 and 13 describe the lunar dynasty and the way in which Bṛhaspati spread the Jaina view among the demons (see, especially verses 45ff of chapter 13). Chapters 14, 15 tell about Śiva's visits to the holy places ,his observance

of the vow of a Kāpālika at Puṣkara, the origin of Kapālamocanatīrtha, the birth of Kṛṣṇa and Arjuna, greatness of Puṣkara and the characteristics of a brāhmaṇa. Chapters 16, 17 describe how, when at the time of Brahmā's sacrifice, his wife Sāvitrī did not turn up in time, Brahmā married the daughter of a cowherd brought by Viṣṇu, how Sāvitrī was angry, and how she was appeased. In verses 183ff various epithets of Sāvitrī are given. Chapter 18 narrates the importance of the river Sarasvatī and the story of the cow Nandā to emphasige the importance of truthfulness. Chapter 19 describes the killing of Vṛtra and Kāleya. Chapters 20, 21 describe the importance of Dvādaśīvrata, gifts like Lavaṇācala, Guḍadhenu etc., and many vows to be observed on the Saptamī day. Chapter 22 tells about the birth of Agastya, Urvaśī etc. Chapter 23 contains the description of the characteristics of Viṣṇu's devotee, of Bhīṣmadvādaśī, and the advice given by the sage Dālbhya to Kṛṣṇa's wives. Chapter 24 describes the vow of Aṅgārakī Caturthī (i.e. Caturthī falling on a Tuesday). Chapter 25 describes the Ādityaśayanavrata and chapter 26 the Rohiṇīcandraśayana-vrata. Chapters 27, 28 tell about the importance of constructing wells, tanks etc. and planting trees. Chapter 29 narrates Saubhāgyaśayanavrata; chapter 30 Balikathā; Chapter 31 narrates the account of Śivaśakti, the description of the rise of Nāgatīrtha, and the importance of Śrāddha etc. Chapter 32 tells the story of five corpses. Chapter 33 narrates Mārkaṇḍeya's story and Lakṣmaṇa's folly. Chapter 34 tells about the conclusion of Brahmā's sacrifice. Chapters 35, 36, 37, 38 contain the description of a few incidents from Rāmāyaṇa like Rāma's visit to the hermitage of Agastya. Chapter 39 tells about the recreation of the earth. Chapters 40-41 describe the killing of Madhu, Kaiṭabha and Kālanemi. Chapters 42, 43, 44 describe the birth of Tārakāsura, the marriage of Śiva and Pārvatī and the birth of Kārtikeya and the killing of Tārakāsura. Chapter 45 describes the incarnation of Narasiṁha. Chapter 46 tells about the killing of Andhakāsura and the importance of Gāyatrī. Chapter 47 tells about Garuḍa's birth and his valour. Chapter 48 emphasizes the importance of brāhmaṇas and cows. Chapter 49 describes the importance of good conduct. Chapter 50 contains the story of Narottama, Chapters 55,52 tell about the importance of a chaste woman and

the conduct of a woman. Chapter 53 stresses the importance of greedlessness. Chapter 54 narrates the story of Ahalyā. Chapter 55 advises a man to curb his passions. Chapter 56 summarises the accounts told in the preceding chapters. Chapters 57, 58, 59 tell about the merit obtained by digging wells, planting trees, constructing bridges etc. The subsequent chapters (60 to 65) tell about the importance of Āmalaka and Tulaśī, of Gaṅgā and Gaṇapati. Chapters 66 to 75 describe how the demons like Kāleya, Tāreya, Hiraṇyākṣa were killed. The remaining chapters (upto chapter 82) tell about the importance of various planets, birth of Maṅgala, and the pacification of planets.

II. Bhūmikhaṇḍa (number of chapters 125): The first forty chapters deal with the fruit of obligatory and occasional gifts. Chapter 41 emphasizes the importance of chastity with the help of the story of Sudeva and Padmāvatī. The story is continued in chapters 48, 49, 50, 51 also. The war between the chief of boars and king Ikṣvāku is described in chapters 42 to 47. The stories of Indra and Sukalā, of Kṛkala occupy chapters 53 to 60. Chapters 61 to 64 describe the importance of father, mother etc. Capter 65 describes the human body in such a way that nausea for it should be produced in the minds of the readers and the listeners. Fruits of good and bad actions find a place in chapters 66-68, while enumeration of good acts is made in chapter 69. Chapters 70-71 describe Yama's world. Story of Yayāti covers chapters 72-83. Pūru's getting the kingdom is the topic of chapter 84, while chapter 85 tells the story of Cyavana and the importance of a preceptor. The story of Kuñjala and his four sons finds a place in chapter 86, and is continued in subsequent chapters upto chapter 102. Vratas like Aśūnyaśayana are described in chapter 87. Kṛṣṇaśatanāmākhyastotra is given in the same chapter. Chapter 95 states the importance of dāna. The distinction between those that go to hell and those who go to heaven is given in chapter 96. The story of the demon Huṇḍa, killed by Nahuṣa, and of Aśokasundarī, Nahuṣa's being consecrated as the king, and the account of Nahuṣa find a place in chapter 103. Kuñjala also tells his own account, the importance of a preceptor is narrated, and after the description of Vena's performing a horse sacrifice and going to heaven, the Khaṇḍa closes with the narration of the fruit of listening to or getting recited *Padma Purāṇa*.

III. Svargakhaṇḍa (number of chapters 62) : This Khaṇḍa opens with the arrival of Sūta and his commencing the narration of this Khaṇḍa (chapter 1). The second chapter describes Brahman, Prakṛti, and the origin of the world. Upto the 9th chapter description of Sudarśana country, Meru mountain, of countries lying to the south and the north of Meru, of Bhāratavarṣa, Jambudvīpa, Śākadvīpa etc. is given. Then from chapter 10 to chapter 40 the description of various rivers like Kāverī, Narmadā, mountains and sacred places like Śūlabheda, Bhīmeśvara, Varuṇeśvara, Nāgeśvara, Kuberabhavana, Kṣetrapāla, Śukla, Naraka, Daśāśvamedhika, Rudravedi, Bhṛgukṣetra, Vṛṣatīrtha on the bank of Narmadā, and also of the greatness of Narmadā, of Vitastātīrtha, Kurukṣetra, Brahmāvarta, Dharmatīrtha, Yamunātīrtha, Kapardeśvaratīrtha, Gayā, Koṭitīrtha is given. Chapters 41-49 narrate the importance of Prayāga. Chapters 50-55 describe the greatness of devotion to Viṣṇu, the duties of the various stages of life, prohibited deeds etc. The last chapters tell about articles of food which ought and ought not to be eaten, various kinds of gifts, way of life of a Vānaprastha and of a Yati, the superiority of devotion to Viṣṇu, and the importance of *Padma Purāṇa*.

IV. Brahmakhaṇḍa (number of chapters 26): The Khaṇḍa commences with the description of the characteristics of Viṣṇu's devotee. Then upto chapter 17, the description of the churning of the ocean, the coming up of the (Hālāhala) poison, of Alakṣmī, and Lakṣmī, of nectar, is given. A number of tales about Janmāṣṭamī-vrata, Lakṣmīvrata are told. From chapter 18 to chapter 24 various expiations are told. Also the importance of Ekādaśī of Kārtika and vows in Kārtika, of Tulasī, Dhātrī, is given. The fruit of many gifts like that of a piece of land is stated. Chapters 25, 26 tell about the importance (of the muttering) of the name of the Lord and that of keeping one's promise.

V. Pātālakhaṇḍa (number of chapters 117) : The first 68 chapters of this Khaṇḍa narrate Rāma's life. The Khaṇḍa begins with the request of Śaunaka ete. to Sūta to narrate to them the life of Rāma. Rāma killed Rāvaṇa, gave Rāvaṇa's kingdom to Bibhīṣaṇa, and returned with Sītā. On way back he showed Sītā many holy places. In the end he came to Nandigrāma where Bharata was staying. Chapter 2 describes the meeting of Rāma

and Bharata. Chapter 3 describes Rāma's entry into Ayodhyā. Chapter 4 narrates how Bharata handed over the kingdom to Rāma. Chapter 5 describes how his subjects behaved righteously. In chapter 6 Rāma asks Agastya as to who Rāvaṇa was, and how he became so valourous. Agastya in the next (i.e. 7th) chapter tells Rāma how he is an incarnation of Viṣṇu, and how he has made the world happy by killing Rāvaṇa. In chapter 8 Rāma asks Agastya for an expiation as he has committed the sin of killing a brāhmaṇa like Rāvaṇa. Agastya recommends the performance of an Aśvamedha sacrifice. Chapter 9 tells about the requisites of an Aśvamedha. In chapter 10 it is told how Rāma gets fashioned a golden image of Sītā, and commences the horse sacrifice. Chapter 11 tells how the warriors get ready to protect the horse and how the horse proceeds towards the east. Thus upto chapter 68, the description of the horse sacrifice is given. Some didactic chapters like chapter 10, and the account of Cyavana given in chapters 14, 15, 16, fruit of Karma narrated in chapter 48 are worth reading. After the account of Rāma follows the account of Kṛṣṇa upto chapter 84. The secret of the relation between Kṛṣṇa and the cowherdesses, the classification of Bhakti are told in chapter 85. Also the importance of Vaiśākha is told in these chapters. Chapters 87, 88, 89, 90, 91, 92, and 93, are repetition. Chapter 87 corresponds with the first 40 verses from chapter 92. Chapters 88 to 92 which tell the importance of Vaiśākha have been taken from the Bhūmikhaṇḍa (ch. 11ff) with a change in names. Somaśarman is told by Vasiṣṭha why he has obtained such a nice and Brahmavādinī wife (chapter 93). In these chapters many didactic and interesting tales are told to impress upon the readers, the importance of Vaiśākha (chapters 94-103). Then comes the description of Śiva-worship, wearing of Liṅga, ashes etc. Chapter 114 contains an accout of Gautama's hermitage. Chapter 116 tells the Rāma-story which differs from the usual Rāma-story. Chapter 115 tells the importance of listening to a Purāṇa. The chapter ends with the enumeration of 18 Mahāpurāṇas and 18 Upapuārṇas. He who would comment upon these should be regarded as equal to Manu. Chapter 117 narrates the story of Akatha and other stories.

VI. Uttarakhaṇḍa (number of chapters 255); The very first

chapter tells what the contents of the Khaṇḍa are. Śaṅkara says to Nārada that he would now narrate to him the Uttarakhaṇḍa

Out of the 255 chapters of the Khaṇḍa, the first eighteen contain the story of Jālandhara. Then upto the 34th chapter the importance of sacred places, Tulasī, gift of food is stated. The importance of the 24 Ekādaśīs of the 12 months and the two of the Adhikamāsa (the intercalary month) is told. This continues upto chapter 93, in which commences the description of the importance of Kārtika, which goes on upto chapter 124. In chapters 125 to 129 the importance of Māgha is told. The description of the various places and rivers is geographically important. The description of even the tributaries is given in detail. With chapter 174 ends the description of Sābaramatī, and the description of the importance of the *Bhagavad Gītā* commences. Viṣṇu is depicted as narrating the importance of the Gītā. In chapter 175 he tells that the eighteen chapters of the Gītā are the five mouths, ten hands, the belly and the two feet of Śiva. In each chapter from 175 to 192, a story referring to each chapter of the Gītā is given. The story is told to emphasize the importance of that particular chapter; but unfortunately not a single important principle of the Gītā-philosophy is reflected in any of these chapters. Two observations can be made: (i) The common man's level of understanding had gone so low that he did not easily understand the important teachings of the Gītā, and (ii) he had implicit faith in Purāṇas, for he accepted whatever they taught. With chapter 183 begins the importance of *Bhāgavata*. The handling of these chapters is better than those about Gītā. With chapter 199 begins the description of the importance of Yamunā. Chapter 202 contains the story of Dilīpa. The story has a remarkable resemblance with the story occurring in the first two cantoes of Kālidāsa's *Raghuvaṁśa*. The ten incarnations are described from chapter 230 onwards. Greatness of Viṣṇu is narrated in chapter 255.

VII. Kriyāyoga (number of chapters-26): This Khaṇḍa is the smallest one. After the first, which is the introductory chapter, the creation of the world and the virtues of Viṣṇu's devotee are narrated in the second chapter. Chapter 3 gives the story of king Manobhadra. Then in chapter 4 follow the description of the importance of Gaṅgā, and the story of Padmā-

vatī. Chapters 5 and 6 tell the story of Mādhava and Sulocanā. Then there is the description of Jagannāthapurī. The remaining chapters describe the importance of Tulasī, Śālagrāma, Āmalaka, Ekādaśī, etc. and the Khaṇḍa ends with the description of Kali, in which virtuous people will be ridiculed, population will grow enormously, and young girls of five or six years of age will conceive! But all the sins, the Purāṇa, tells, can be destroyed by uttering the name of the Lord.

The last part of the Khaṇḍa stresses the importance of this Khaṇḍa. It also says that he who will write down or cause someone else to write it down will have the fruit of worshipping Viṣṇu. This Purāṇa is very charming, and may the Lord be pleased with it.

A glance at the contents would show that *Padma Purāṇa* is Vaiṣṇavite in nature. It asks a person to serve Viṣṇu's feet only (I.5.10). Those who utter Viṣṇu's name are meritorious (IV. 10.66). The characteristics of the devotee of Viṣṇu are given at the beginning of Brahmakhaṇḍa. The story of Ajāmila emphasizes the importance of the utterance of Viṣṇu's names (III. 31.107). Svargakhaṇḍa (chapter 60) tells that the best Bhakti is Viṣṇu-bhakti. Uttarakhaṇḍa narrates the greatness of Viṣṇu in chapter 255. He is depicted as narrating the *Bhagavad Gītā* in the same Khaṇḍa (chapter 174). The story of Puṇḍarīka given in the 80th chapter of Uttarakhaṇḍa tells the importance of Viṣṇu-bhakti. He is said to be the highest god. The *Viṣṇu-sahasranāma* given in chapter 71 of Uttarakhaṇḍa, and its importance stated in the next chapter of the same Khaṇḍa, point to the same conclusion. Though the Purāṇa makes such statements as: 'That brāhmaṇa, who is not a devotee of Viṣṇu, is said to be a heretic' (VI. 262.27), yet it shows religious tolerance. It says that those who look upon Viṣṇu and other deities as one are not reborn (III. 50.106). As already noted, Viṣṇu himself tells that the various chapters of the Gītā are the limbs of Śiva's body (VI. 175). Thus the Purāṇa, though mainly teaching Viṣṇu-bhakti is not entirely sectarian. It divides Bhakti into three classes as Laukikī, Vaidikī and Ādhyātmikī.

Tīrthayātrās or visits to sacred places are said to give great religious merit. Svargakhaṇḍa (Ch. 10 to Ch. 40) gives

the description of many sacred places like Śūlabheda, Daśāśvamedhika, Gayā and the merit obtained by such visits which is said to be very great. For example *Padma Purāṇa* states (I.38.2) that by merely going to Gayā one gets the reward that one would get by performing a horse-sacrifice. Chapters 41 to 49 of Svargakhaṇḍa are devoted to the narration of the importance of Prayāga.

Like visits to holy places, vratas also are said to lead a human being to final beatitude with no more rebirth. The Dvādaśīvrata in Sṛṣṭikhaṇḍa (chapters 20-21) or Saubhāgyaśayanavrata described in the same Khaṇḍa (chapter 29), or the Janmāṣṭamī-vrata or Lakṣmīvrata narrated in Brahmakhaṇḍa (chapter 17) or that of Vaiśākha given in the Pātālakhaṇḍa (chapters 85-86) are some of the many examples which stress the importance of vratas, and which are some of the very important and highly fruitful vratas.

Like visits to holy places and observance of vratas or vows, dāna or giving gifts is emphasized by *Padma Purāṇa.* The first forty chapters of Bhūmikhaṇḍa deal with obligatory and occasional gifts. Also chapter 95 of the same Khaṇḍa stresses the importance of dāna. Observing a fast and then giving a gift is said to be equal to the performance of sacrifices (III. 21.29). In chapters 18 to 24 of Brahmakhaṇḍa fruits of many gifts like a piece of land are stated along with various expiations etc. The gift of food is highly praised (VI. 33). A householder is asked to give as much food to an ascetic as would fill his begging bowl (V. 15.140-141).

Śrāddhas and expiations also find a place in the Purāṇa. Śrāddha or offering of oblations to the dead ancestors is said to be meritorious. The institution of expiation should not be looked down upon. It accepts the universal principle 'To err is human' and gives opportunity to every erring soul to correct himself.

From the literary point of view, it may be said that *Padma Purāṇa* is not very difficult to be understood by a person who has some grounding in the Sanskrit language. *Padma Purāṇa* does not have that literary charm which *Bhāgavata Purāṇa* possesses. For example, the story of Ajāmila is handled by *Bhāgavata* in a better way. The *Padma* handles it rather cursorily.

There are certain grammatical irregularities. Wrong forms like lapapsye for lapsyase (I.17.48), jago for jagau (I.30.67), kurate for kurute (I.20.45), vandya for vanditvā (I. 43.35b), use of a wrong gender like divasam for divasaḥ (III.31.170), lack of agreement between the subject and the verb in a sentence (III.39.85) are to be found in the Purāṇa; but when the bulk of the Purāṇa is taken into consideration, theyare negligible.

The Purāṇa contains a number of *subhāṣitas*. A few examples of such *subhāṣitas* are III.23.5, III.31.89, 95; III.31.174, 175; 60.24; IV.5.30 etc.

Certain descriptions have a poeticaroma, e.g. thedescription of women in III.21.65ff. Alliteration like the one in III.20.42 is rare. Certain definitions like those of the virtues like *Kṣamā* (forbearance), *Satya* (truthfulness), *Dambha* (religious hypocrisy) given in the 54th chapter of Svargakhaṇḍa are epigrammatic and precise.

Padma Purāṇa is neither the work of one author, nor does it profess to abound in poetic excellences. It would not, therefore, be justifiable to judge it as a work of poetry.

It is not easy to decide the date of *Padma Purāṇa*. There are clear indications of additions and omissions. It has already been shown above, while discussing the number of Khaṇḍas and verses in *Padma Purāṇa*, that certain portions were added to or taken away from the Purāṇa. A glaring example of contradiction noticed in Svargakhaṇḍa (chapter 50) would suffice to show that it is not the work of one hand. Verses 20b-21a of chapter 50 of Svargakhaṇḍa tell that those who look upon Viṣṇu and other deities as one are not born again, while verses 22b-23a of the same chapter say that those who look upon Viṣṇu and other deities as identical fall into hell. Sometimes the smooth, easy flow of the narration is marred by a clumsy construction (IV. 6.33).

To sum up, *Padma Purāṇa* does not belong to the class of the ancient Purāṇas like *Viṣṇu*, nor is it historically important like *Brahmāṇḍa*. Like *Skanda* and *Bhaviṣya* it mainly deals with vratas, dānas, tīrthas and lays special stress on *Viṣṇubhakti*. Its contribution may be said to lie in the fact that like other Purāṇas of

its class, it emphasized *Bhakti*, relegating *Jñānamārga* to a secondary position. For śūdras and women it recommended what was called the *Paurāṇika Dharma*. As the influence of Purāṇas went on increasing, the *Vaidika Dharma* gradually receded, and, the Dharma or way of life taught by Purāṇas, which was upto then supposed to be inferior, came to the forefront, and Purāṇas, like the Gītā, taught that people should not hanker after worldly gains, but should do their duty sincerely, dedicating it to God. The message of *Padma Purāṇa* is not different (VI.53.4-9).

I SṚṢṬIKHAṆḌA

(Section on Creation)

CHAPTER ONE

Introductory

1. May the water of the Puṣkara lake purify you—the water which is clean; which is clear like the moon; in which foam is produced by the commotion of elephants' trunks and of crocodiles; which is frequented by the chief Brāhmaṇas engaged in the (observance of) vows and restraints for the realisation of Brahman; which is sanctified by the sight of Brahmā adorned by Oṁkāra and the Lord of the three worlds; which is delightful due to (its being fit for) enjoyment; and which removes evil.

2. Lomaharṣaṇa[1] said to Ugraśravas, Vyāsa's highly intelligent pupil (well known as) Sūta who was sitting alone:

3. "O son, go to the hermitages of the sages and explain in brief to them, who will (i.e. when they) ask you, the duties (Dharmas) which you have heard from me in detail.

4. O son, I have narrated to you all the Purāṇas which I had obtained (i.e. heard) from Veda-Vyāsa; narrate them in detail to the sages.

5-6a. (Tell them) how at Prayāga the great sages asked the Lord (about Dharma); (how) on being asked by them who were desirous of knowing Dharma and of going to an auspicious country they were advised by the Lord desiring (their) welfare:

6b-7. 'Go carefully and with restraint after this rotating, matchless wheel, of a good nave, of a divine form, moving

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1. Lomaharṣaṇa: also Romaharṣaṇa; the pupil of Vyāsa, who taught him the entire Itihāsa and Purāṇa, in which he earned great proficiency (Mbh. Adi. 1; Vāyu 1.45, 2.4). He propogated the knowledge of Itihāsa and Purāṇa that he obtained from Vyāsa (Bhāgavata 1.4.22; Viṣṇu 3.4.10; Vāyu 1.60.16; Brahmāṇḍa 2.34 etc. Vāyu 1.1.13 gives the derivation of his name).

effectually [or (capable of) going (even) to Satya Loka], of an auspicious pace, and you will reach the place that is beneficial.

8. That region in which the rim of the wheel wears out should be regarded as holy.' Thus spoke the Lord.

9a. Having thus spoken to all the sages, he again disappeared.

9b. It was Gaṅgāvartasamāhāra (in the place where there was a group of the eddies of the Ganges), where the rim (of the wheel) wore out.

10. At that time the sages were performing a sacrificial session in the Naimiṣa forest. Go there and speak to the sages who (will) ask you to clear their doubts about Dharma."

11-12a. Having gone from that place and having approached the best sages, bowing to them respectfully with palms joined in reverence and adoring them, that wise and intelligent Ugraśravas pleased the sages by salutation.

12b-13a. Those sacrificers too, along with their colleagues, were pleased with the magnanimous one, and together duly offered him homage.

The sages said :

13b-14a. O Sūta, whence have you come ? From which country have you come here ? O lustrous one like the gods, tell us the purpose of your arrival.

Sūta said :

14b. I was ordered by my father, the intelligent pupil of Vyāsa (thus) :

15-16a. 'Going to the sages wait upon them and tell them whatever they ask you.' The revered ones (therefore) may tell me which story I (should) narrate—Purāṇa or Itihāsa, or if I should describe the various kinds of duties (dharmas).

16b. The best sages heard the sweet words uttered by him.

17a. Then in them arose a desire to listen to Purāṇa.

17b-19a. Seeing that very confident learned Laumaharṣaṇi, the chief of the sages, Śaunaka by name, adept in all branches of knowledge, an intelligent teacher of profane knowledge and (the philosophical treatises viz.) the Āraṇyakas, depending

upon their intention (anticipating what the sages wished), and desiring to hear the religious observances, said :

19b-20. "O highly intelligent Sūta, for (learning) Itihāsa and Purāṇas, you had properly waited upon revered Vyāsa, the best among those who know Brahman. You drew (towards you) his auspicious mind attached to the Purāṇas.

21-23. O highly intelligent one, these eminent brahmins have now a desire to listen to the Purāṇa. Please, therefore, narrate it to them; for all these noble ones belonging to different families have gathered here. Let these teachers of Veda hear their own portions (of history) narrated in the Purāṇa. During this entire lengthy sacrificial session narrate them to the sages. O you very intelligent one, narrate the Padma Purāṇa to all of them:

24. How was the lotus produced ? How did Brahmā come into being there ? Narrate, in due order, how, He, after having sprung up (from the lotus) effected the creation ?"

25. Thus asked, he replied to them in sweet words: Ugraśravas, the son of Romaharṣaṇa spoke to them exquisitely and logically:

26. "By this encouragement of yours, I am pleased. I am favoured by you who are conversant with Purāṇa and who have mastered the entire Dharma.

27a. I shall narrate to you the entire well-known significance of the Purāṇa as I learnt it (from my father).

27b-29. This is the Sūta's duty from primeval times as perceived by the good to record the genealogies of gods, sages and kings of unlimited prowess and the eulogies of the noble who are seen in Itihāsa and Purāṇas to be the declarers of sacred lore. The sūta has no authority whatsoever over (the teaching or reciting of) Vedas.

30. When the sacrifice of the noble Pṛthu, son of Vena, was in progress, Māgadha and Sūta praised that king.

31a. Being pleased (with them), the large-hearted king granted them a boon:

31b. (He gave) the Sūta-country to Sūta and the Magadha (country) to Māgadha.

32-33a. The one born of Sūti is known here as Sūta. When a sacrificial session in honour of Indra proceeded, and Bṛhas-

pati was conjoined with (other) planets, that (offering) to Indra (was mixed up with that meant for) Bṛhaspati (and) there Sūta was born.[1]

33b-34a. As the preceptor's powerful offering got mixed up with the offering in the pupil's hand there arose the mixed castes due to the mixing up of lower and higher streams.

34b-35. Those here who were born of a Kṣatriya father and a brahmin mother formed a different group though (having) similarity with the former (i.e. Sūta).[2] To subsist on a Kṣatriya's profession is the secondary duty of a Sūta.

36. Here (in this world) Brahmins have delegated to me authority over the Purāṇas. Having perceived Dharma, you, the declarers of Veda, have asked me thus.

37a. Therefore, I shall narrate to you properly the Purāṇa revered by the sages on the earth.

37b-38. The mind-born daughter of the Pitṛs[3] got united with Indra and was cursed by the Pitṛs. Resembling Araṇi, the cause of holy fire, she got into the womb of a fish.

39-42a. From her by Parāśara the purified soul, Vyāsa, was born. I salute that Real one, the Creator, Viṣṇu, the Ancient

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1. Vāyu 6.136.137 and Brahmāṇḍa 6.161, 162b, 163a tell how the offering meant for Indra got mixed up with the one intended for Bṛhaspati.

2. "The Sūta mentioned here is not the caste that was described as the offspring of a kṣatriya father and brāhmaṇa mother; that was a later application of the term. This Sūta was a bard like a Magadha...." (Ancient Indian Historical Tradition, F.E. Pargiter, p. 16). Vāyu 1.31-32 and Padma I.1.27-28 state the duties of the Sūta. They were required to preserve the genealogies of gods, sages and illustrious kings, and also the ballads about famous men, belonging to olden times.

3. 'The mind-born daughter...' According to the Mbh (Adi. 63) she is not the mind-born daughter of the Pitṛs, but the daughter of Uparicara Vasu and Girikā. An apsarā named Adrikā, who, as a result of a curse, had turned into a female fish swallowed the semen of the king. The daughter that was born of her was named Kāli, Satyavatī etc.

Vyāsa was the son of this Satyavatī and Parāśara. He was born in Yamunā-dvīpa; so he came to be called Dvaipāyana (Mbh. Adi. 60.2). He is called Purāṇa-pravaktā (Vāyu. 1.1; 1.60 etc.). In every Dvāpara one Vyāsa is born. He composed 17 Purāṇas, but not being content with this feat, he, at the behest of Nārada, composed Bhāgavata, and taught it to Sūta (Padma, Uttara-khaṇḍa 198).

Puruṣa, who conforms to the Vedic words, who had taken a human form, and who was extolled; whom, as soon as He was born, the Veda with all its collection stood by; who employing the churning-rod of his intellect produced in the world the light, viz. the moon in the form of the Mahābhārata from the ocean of the sacred lore.

42b-43a. If these three, viz. Bhārata, the sun and Viṣṇu were not there, what would have been the plight of the world blind with the darkness of ignorance ?

43b. Know Kṛṣṇa Dvaipāyana to be the Lord, viz., Nārāyaṇa.

44a. Who else but the Lotus-eyed one (i.e. Viṣṇu) would be the author of the Mahābhārata ?

44b-46. From that teacher of the Veda, the Omniscient one of bright lustre and revered in all the worlds, I learnt the Purāṇa. Of all the branches of knowledge, Brahmā first called to His mind Purāṇa—the best in all the worlds, the cause of all knowledge, the means to the three goals of human life (viz. Dharma, Artha and Kāma), and of an expanse of a hundred crores (of verses).

47. At the order of Brahmā, Keśava in the form of a horse, brought back the Vedas when all the worlds had nothing left in them.

48. The Asura had kept to himself after having snatched away the Vedāṅgas, the four Vedas, the entire religious literature with the extensive Purāṇa and Nyāya (treatises).

49. At the beginning of Kalpa, Keśava in the form of Fish snatched it back in the ocean of water; (and) remaining in the water, the Omnipresent one narrated the whole of it (to Brahmā).

50. The Four-faced one (i.e. Brahmadeva) having heard it (from Keśava) narrated the Vedas to the sages. Then, Purāṇa became the source of all the sciences.

51-52. Then Brahmā, the Supreme Ruler, seeing after (a lapse of) time the lack of apprehension of the Purāṇa (by people), sang it, in the form of Vyāsa at the measure of four lakhs (of verses) in every Dvāpara Yuga to (re-) collect it; then dividing it into eighteen parts He brought it to light in this world.

53. Even now in the worlds of gods its expanse is a hundred crores (of verses); the same is put here in an abridged form in four lakhs (verses).

54. I shall narrate the greatly meritorious Purāṇa called Pādma having fiftyfive thousand (verses) having (i.e. divided in) five Khaṇḍas.

55-56. There (i.e. in the Purāṇa) would be (i.e. there is) Sṛṣṭi-khaṇḍa at the beginning; after that (there is) Bhūmi-khaṇḍa; after that (follows) Svarga-khaṇḍa; then (comes) Pātāla-khaṇḍa; after that comes the fifth khaṇḍa known as Uttara-khaṇḍa (which is) the best. This alone is Mahā Padma that has come up and full of which is the world.

57-60. Because the Purāṇa is based on the account of it (i.e. the Padma), it is therefore called Pādma. This Purāṇa is pure and spotless due to the greatness of Viṣṇu; (and) which, Hari, the God of gods first narrated to Brahmā; and whichever portion Brahmā had formerly narrated to Marīci that (much) alone Brahmā narrated as Padma in the world. That (Purāṇa), the refuge of all beings, is called Pādma by the wise. That is Pādma; in it fiftyfive thousand verses are read (i.e. form the text). It is narrated in five Parvans in an abridgement made by Vyāsa.

61-63a. The first Parvan is 'Pauṣkara' in which Virāṭ Himself is (described to be) born; the second is 'Tīrthaparvan' based on (the accounts of) the groups of planets. The third Parvan records the (accounts of) kings (giving) ample gifts (to brāhmaṇas). In the fourth is narrated the history of dynasties. In the fifth the essential nature of final Bliss and of everything (else) is narrated.

63b-64a. In the Pauṣkara (Parvan the description of) the creation of nine kinds and of Brahmā's being the Creator of all gods and sages (is given); and also (the description of) the matchless creation of the fathers (is given).

64b. In the second (Parvan) the mountains and the seven islands with the seas (are described).

65. In the third one the creation of Rudra and Dakṣa's curse (are described); while in the fourth one the creation of kings and the narration of all genealogies (find a place).

66. In the last one the characteristic sign of absolution and the description of the science of final emancipation (occur); all this (is to be found) in this Purāṇa. O Brāhmaṇas, I shall recount it to you.

67. This (Purāṇa) is sacred; is the treasure of glory; it is (i.e. would be) extremely dear to the ancestors; it always makes God happy and destroys (even) the great sin(s) of men."

CHAPTER TWO

Contents of the Section on Creation

Sūta spoke :

1. I salute the Lord of all human beings and of the entire world, of the form of Creation and the Knower of Pradhāna (i.e. Sāṃkhya Prakṛti). He creates this disposition in me.

2. He, the Creator of the worlds, the Knower of their essential nature, conversant with Yoga (-doctrines), resorting to the concentration of mind created all immobile and mobile beings.

3. Being desirous of knowing the story of the Purāṇa I submit myself to Him—the unborn, the creator of everything, the Lord of souls, the Observer of the worlds, and the Supreme Ruler.

4-6. Being well-disposed, having saluted with a concentrated mind Brahmā, Viṣṇu, Śiva, Indra, the Guardians of the Quarters of the world and the sun; and also the magnanimous Vasiṣṭha, the greatest among the sages and Jātukarṇya[1], with penance shining on his face, in the Cākṣuṣa (Manvantara);

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1. Jātukarṇya: "The Jātukarṇyas were a Vasiṣṭha gotra (Matsya 200.19; Vāyu 1.9-10; but see Bhāgavata IX.2.21). This name is a patronymic, and so there were several of the name. Jātukarṇya or Jatukarṇa is said to have taught Vyāsa the Veda (Vāyu 1.44; Harivaṁśa 42, 2364), and the Purāṇa (Brahmāṇḍa i. 1.11)" (Ancient Indian Historical Tradition, p. 217).

The Manu is called Cākṣuṣa because he was born from the mouth of the Highest Lord (Mārkandeya Purāṇa 76.2).

and having saluted the revered Vyāsa, the Creator, the ancient Puruṣa who acted according to the words of Bhṛgu (I shall narrate the Purāṇa).

7. From Him, the declarer of the Vedas, the omniscient one, adored in all the worlds and of glowing lustre, I heard the Purāṇa.

8. It is a certainty that Unmanifest Eternal Cause, of the nature of being and non-being, creates all distinctions upto Mahat.

9-10. In the golden egg, the excellent birth of Brahmā (took place) first. The egg was covered by water, and water by light (or heat). It (i.e. light) was covered by air; air by ether; that by the source of the elements (i.e. Ahaṃkāra); that source of elements too was covered by Mahat, and Mahat by the Invisible.

11. And the coming into being (appearance) of the worlds in the egg itself is described; then follows the description of the coming into existence of rivers and mountains.

12. Then (follows) the description in brief of the periods of Manus[1] and of the Kalpas, (and also) of the extinction of the Divine Tree and the creation of the beings by Brahmā.

13. The passage of the Kalpas, the fixing of the world, Viṣṇu's sleeping in the water and the lifting up of the earth again (are also narrated).

14. Viṣṇu's passing through ten existences (i.e. the ten Incarnations) due to Bhṛgu's curse[2]; the arrangement of the Yugas (ages of the world); the division of (human) life into all the stages (are described).

15. The distinction in the conditions of the mortals moving in heaven (after death), as well as the origin of beasts and birds is narrated.

16-17. And also etymology and ritual (find a place here) and the inclusion of sacred study (is done); in the same way

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1. A manvantara is said to be the period of a Manu and the gods (Padma, Sṛṣṭi-khaṇḍa 3.12ff.).

2. The curse pronounced by Bhṛgu on Viṣṇu is attributed to different causes in Devī Bhāgavata (4.11.12) and Padma, Bhūmikhaṇḍa 121.

Brahmā's wilful dissolutions and creations, and also His three unwilful secondary creations (are recounted); and (how) Brahmā conceived the worlds (is told); and the rise of Bhṛgu and others from Brahmā's mouth (is described in the Purāṇa).

18a. The interval between two Kalpas is narrated and the period of transition between two creations (is described).

18b-19. The description of the origin of the progeny of Bhṛgu and other sages (as given here) and the greatness of the Brahmanical sage Vasiṣṭha is narrated; then follows the glorification of Svāyambhuva Manu.

20. (Account of) the creations of Nābhi and the noble Rajas (is told). The enumeration of the islands[1], oceans and mountains (is also done).

21. The inclusion among the seven of the various islands and oceans according to their arrangement and the residents thereof are described (in the Purāṇa).

22. Also the regions thereof, along with the rivers and mountains, as well as the islands like Jambū Dvīpa, surrounded by seven seas (are described).

23-25. (The accounts of) these worlds in the egg and the earth with its seven islands (are given); the movement of the sun and the moon and of the planets (and other) luminaries also due to the power of Dhruva is narrated; the good and bad fortune of the beings (is narrated), and (the description of) the sun's chariot fashioned for a purpose by Brahmā Himself, in which (chariot) regulated by him, the revered sun moves (is given). (It is also told how) the chariots of the sun and others proceed from Dhruva only.

26a. (The Purāṇa narrates how) He created Śiṃśumāra in whose tail Dhruva remains.

26b. Destruction coming at the end of creation and creation at the end of destruction (are described).

27. It is not possible to give in detail the account of gods, sages, Manu and the host of fathers; so it is narrated in brief.

28. The narration of gods and kings, past and future, in

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1. The seven islands are : Jambū, Plakṣa, Sālmala, Kuśa, Krauñca, Śāka and Puṣkara.

the periods of (various) Manus is similar to that in the (period of) Svāyambhuva (i.e. the first) Manu.

29. The 'dissolution-and-recreation' of the beings conceived to be of three types is called Naimittika, Prākṛtika, and Ātyantika.

30. Drought and the terrible fire of destruction from the sun, and the clouds causing general inundation, and also the night of the Highest Lord (are described).

31. The characteristic mark of the period intervening between the end of one Yuga and the commencement of another is described and especially that of Brahmā; also the description of the beings and seven worlds (is given in it).

32. I shall describe here (i.e. in the Purāṇa) the hells like Raurava of the Sinners (i.e. where the sinners go); also the consideration of the end of one and all beings.

33. (It contains) the secondary creation of Brahmā and the description of the total destruction; and the destruction of even the great beings in every Kalpa.

34. Having perceived after proper calculation (I shall describe) the evanescence of even Brahmā, and also the depravity of the enjoyments and the painfulness of the worldly existence.

35-36. (The Purāṇa describes) (how) salvation is difficult to attain, and (how) faults are noticed through detachment and (how) Reality, discarding the manifest and unmanifest, remains in Brahman. (The Purāṇa tells) how the untinged one called Virūpa, after realising the diversity, and having gone beyond the three miseries is happy and then, remains in it (i.e. Brahman). 'Experiencing the joy of Brahman he is afraid of nothing'. A full and proper description of the proof for such (statements) is given (here).

37. In it (lit. in which) the changes pertaining to the world like creation and dissolution are described; also the active worldly life and the fruits of resignation of worldly acts (are described).

38-44. (It describes) The origin of Vasiṣṭha; also the birth of Śakti[1]; his destruction by Kalmāṣapāda, the son of

1. Śakti : Eldest son of Vasiṣṭha and Arundhati. Adṛśyantī was his wife (Bhāgavata 4.1.41; Mbh. Adi 192.11). He defeated Viśvāmitra in a sacrifice

Sudāsa, through the act of Viśvāmitra; the birth of Parāśara the Lord from Adṛśyantī; also how Vyāsa was born of the daughter of the Pitṛs, and how Śuka was born; also of his intelligent son; how Parāśara was very much hated by Viśvāmītra; (how) fire prepared by Vasiṣṭha with a desire to kill Viśvāmitra was destroyed by intelligent Kaṇva—the Lord of the brāhmaṇas and non-brāhmaṇas—desiring the welfare of Viśvāmitra, to reconcile (the two sages). How Vyāsa, the Lord, favouring all, divided one Veda of four quarters into four parts; how his pupils and their pupils again divided (the Veda) into (various) branches; (how) the Lord (i.e. Vyāsa) was asked by the best sages at Prayāga and (how) those sages longing for Dharma, were advised by Kṛṣṇa (Dvaipāyana Vyāsa).

45a. O best sages, all this is correctly told (in the Purāṇa).

45b-46. So also (is told) the best course of the world of (i.e. as practised by) the sages always practising Dharma, which was in ancient times narrated to the noble Pulastya by Brahmā and by Pulastya to Bhīṣma at Gaṅgādvāra.

47. The narration or the listening to and especially the assimilation of this Purāṇa is blessed, leads to fame, prolongs life and destroys all sins.

48. To the brāhmaṇas Sūta declared in detail and in due order this Purāṇa which was formerly narrated by Brahmā.

49. There is no doubt that he, who, with his senses subdued, would study with proper understanding (even) a part of this, has studied the entire Purāṇa.

50. He, who knows the four Vedas, along with the Aṅgas (i.e. certain classes of works regarded as auxiliary to the Vedas) and the Upaniṣads and knows the Purāṇa also, is wiser than the one (described above).

51. One should nourish Veda with Itihāsa and Purāṇas. Veda, thinking 'he would deceive me', is afraid of a (person) of little learning.

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at the house of Saudāsa. Jamadagni again endowed Viśvāmitra with power. Then Viśvāmitra burnt him with the help of Saudāsa. At the time of his death Adṛśyantī was carrying. She gave birth to the celebrated Parāśara. In the present Manvantara the name of the 26th Vyāsa is Śakti. (Matsya iii. 2.12-18).

52. And having studied (even) one chapter (of this Purāṇa) narrated by Brahmā himself, one would be free from calamities (even) after having met with them and would get the desired course.

53. It tells about the old tradition; so it is called Purāṇa. He who knows its derivation is absolved of all sins.

The sages said to the Sūta:

54-58. How did the revered sage Pulastya, Brahmā's mind-born son, whose sight is difficult to be obtained, come in contact with Bhīṣma? It is a a great wonder, O Sūta, O highly intelligent one. Tell us how that great sage was propitiated by that kṣatriya (i.e. Bhīṣma). What kind of penance or what other religious observances did he practise by which that brahmanic sage talked to him in such a way that he explained to him a section or half a section or the entire (Purāṇa)? O fortunate one, tell us, in which place and in what condition the revered one was seen by him? We are ready to listen to it.

Sūta Said :

59-61. Where the Ganges, the benefactress of the good, the purifier of the world, having broken (open) the mountain, flowed forth, there—at the great sacred place—(named) Gaṅgādvāra, Bhīṣma, devoted to the forefathers, desirous of listening to (the Purāṇa), remained, for a very long time in the religious observances of (i.e. practised by) the great, for full hundred years, meditating with great concentration on the Highest Brahman, and bathed thrice (a day).

62. God Brahmā was pleased with the noble one who gratified the forefathers and gods with self-recitation, and who subdued himself.

63-65a. Brahmā said to his son Pulastya, the best among the sages: "Such as you are, ward off from penance that brave Devavrata Bhīṣma, a descendant of the Kuru-family, and tell him the reason (for doing so). The blessed one has remained (there) meditating upon his forefathers. What desire his mind has, fulfil it; do not delay."

65b-66. Having heard the words of Brahmā, Pulastya, the best of the sages, having come to Gaṅgedvāra, said (these)

words to Bhīṣma: "Welfare to you; ask for whatever boon is in your mind (i.e. you think of asking).

67. O warrior, god Brahmā himself is pleased with your penance. I, who am sent by Brahmā, will grant you your desired boons.

68-69. Bhīṣma too, having heard those words pleasing to the ears, opening his eyes and seeing Pulastya standing before him, (and) having saluted the best sage with the eight parts of his body and the entire body touching the earth, and thus bending, said:

70. "Today my birth is fruitful; and this day is very auspicious (as) here I have seen your feet adorable for the world.

71. And I have obtained the fruit of my penance since I have seen the venerable one, the granter of the boon, who has especially arrived at the river-bank.

72-73. I have made ready this comfortable seat; (please) be seated. In the offering-vessel made of Palāśa-leaves is the respectful offering with (i.e. consisting of) sacred dūrvā-grass, rice grains, flowers, barley and milk, for of yore the sages have recommended such an offering consisting of eight articles."

74. Having heard these words of Bhīṣma, of unlimited lustre the revered sage Pulastya, the son of Brahmā, sat on the seat.

75. Being pleased with him of good behaviour and being delighted the revered one liked the seat with the water offered for washing the feet and the (contents of) the offering-vessel.

Pulastya said:

76. You are a truthful munificent king, true to your word, modest, friendly, of a forgiving nature, (and) powerful in controlling the enemies.

77. O sweet-speaking one, you are conversant with religious law, grateful, kind. (You) honour those who deserve honour. You are intelligent, hospitable to the brāhmaṇas (and) kind towards the good.

78. O child, I am pleased with you who are always intent on obeisance. Tell me, O blessed one, what I (should) tell you.

Bhīṣma said:

79. O revered one, tell me during which time the venerable lord lived and formerly made the creation of gods and others.

80. (When) did revered Viṣṇu (effect) the preservation? How was Rudra creaetd? and how were the sages and gods created by that magnanimous one?

81. How (were) the earth, the sky, these oceans, the islands, the mountains, the villages, the forests and the cities created (by him)?

82-83. Tell me how (i.e. in the order in which) the lord created the ascetics, the (ten) lords of created beings, and the seven distinguished sages, the castes, wind, old places, Gandharvas, Yakṣas and demons, holy places, rivers, planets like the sun and stars.

Pulastya said:

84-85. He, the best among the best, the greatest, the supreme spirit—Brahmā—without any form or complexion, destitute of any attribute, decay or destruction, change, increase or birth, (and also) void of all qualities, alone shines.

86. He is regarded to be living equally everywhere, and is said to be matchless. The learned declare him to manifest himself in the form of Brahmā.

87-88. Having saluted him, the mysterious, supreme, eternal, unborn, inexhaustible, immutable one, that has remained in the form of time, I shall tell you, how having first risen from the lotus-bed, the lord of the world brought the creation.

89-91. O king, at the time of creation, Mahān, of three types, viz. Sāttvika, Rājasa and Tāmasa also, came out, endowed with the marks of the three constituents.

This Ahaṁkāra—resembling the principle of Pradhāna, and enveloped by seeds etc. of three types (viz. Vaikārika or Sāttvika, Taijasa or Rājasa and Bhutādi or Tāmasa) arose from the principle of Mahat. (From it arose) the five elements and organs of sense, along with the organs of action.

92. I shall narrate the nature of each one (of the five

elements, viz.) earth, water, and fire, air and Ākāśa in succession.

93. Ākāśa has the quality of sound; Bhūtadi[1] covered the sky; Ākśāa, being effected, created the quality of touch.

94. This Vāyu is indeed powerful; touch is regarded to be its quality. Ākāśa, having sound as its quality, covered the quality of touch.

95. From that Vāyu being effected, created the quality of form: that (arising from Vāyu) is of the form of lustre; it is said to be having form as its quality.

96. Vāyu, of the nature of touch, covered (lustre having) the quality of form; lustre too, being effected created the quality of water.

97. The quality of form covered the water arising out of it. The water being effected, created the quality of odour.

98. From it comes into being the aggregate (i.e. the earth). Odour is regarded as its quality; the sense-organs are said to be (arising from) Tejas. The ten of sense and action organs are products of the Sāttvika (Vaikārika Ahaṁkāra).

99. Here (i.e. of the organs) mind is the eleventh. The sense-organs are said to be Vaikārika. (They are:) Skin, eye, nose, tongue, and ear is the fifth of these.

100-102. The function of these is said to be the apprehension of sound etc. (The other are:) speech, hands, feet, anus, and the fifth of these is the sex-organ. The characteristics of these in reverse order are: discharge, manual work, movement and speech. Ākāśa, air, fire, water and earth are, O brave one, endowed with the successive qualities of sound etc.; therefore, the specific objects (or particularities) are said to be tranquil, violent and stupid.

103. Then being of diverse strength, and separated, they were unable to procreate without wholly coming together.

104-105. Having come together, by mutual contact and inter-dependence, having the target of one aggregate, completely being united, by being controlled by the Puruṣa, and by

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1. Bhūtādi is the Tāmasa Ahaṁkāra. Ahaṁkāra is said to be of three types: (i) Vaikārika or Sāttvika, (ii) Taijasa or Rājasa, and (iii) Bhūtādi or Tāmasa.

the favour of the invisible (Prakṛti) (when favoured by the Avyakta), (they) beginning with the Mahān etc. and ending with the specific objects effect the egg.

106-110. That (egg) gradually manifested is like a water-bubble. In it, Brahmā himself, whose form is invisible, (who is) Janārdana of a visible form, remains in the form of Brahman. Of him, the great-souled one, Meru was the foetus, the (other) mountains were the outer skin of the embryo and oceans were the(foetus-) fluid. In that egg, O warrior, there were the islands, seas, and and the whole universe with the luminaries, with gods, demons and human beings. The egg has water, fire, air and ether (Ākāśa) concealed within and is, from outside, covered by Ahaṁkāra and by the ten powers[1] (i.e. ten organs) and Ahaṁkāra (is covered) by Mahān. O prince, Mahān, with all these, is covered by Avyakta.

111. The egg is endowed with all these covers and all beings as the coconut seed is covered by external scabbards.

112. Brahmā himself proceeds towards the creation of the world, and protects the creation yuga after yuga, as long as the kalpa is regulated.

113. That god Janārdana, all alone, enjoying pleasure, possessing virtues, of unlimited valour (now) gets an appel-ation.

114-115. At the end of the kalpa, O best of princes, he increases darkness and takes up a terrible form, and being very ferocious, eats up all beings; and, when the world becomes but one ocean, he, having eaten up all beings, and having assumed his own full form, sleeps on the bed of the serpent.

116. Being awake, he, taking up the form (of Brahmā) effects the creation. For creating, maintaining and destroying (the world he takes up) respectively the forms of Brahmā, Viṣṇu and Śiva.

117. The creator creates himself, and Viṣṇu protects (the world) that is to be protected, and the lord himself, the with-drawer, is withdrawn (into himself).

118. Since he, the immutable one of a universal form, is

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1. Guṇa: the five subtle organs of perception, five subtle organs of action and the mind are the eleven śaktis or guṇas of Ahaṁkāra.

the lord of (all these) elements—earth, water, and also fire, air and ether, therefore beneficial creation etc. proceed from him only.

119. He—having the entire (world) as his form through such states as Brahman etc., the Supreme Being, the best one, the giver of boons and the worthiest—alone is the creation and the creator; he is the one that protects what is to be protected.

CHAPTER THREE

Kinds of Creation

Bhīṣma said:

1. How is it possible for Brahman, the quality-less, unlimited, pure and great, to be the author of the creation etc.?

Pulastya said :

2. As the potentialities of all objects are inconceivable and inapprehensible, so are those powers of creation of Brahman.

3. The wise one who is born is only secondarily described to be eternal; and by his own measure his life-span is said to be a hundred years.

4. O best prince, that is called *para*; half of it is said to be *parārdha*. Fifteen *nimeṣas* (= twinklings of an eye) are said (to form) one *kāṣṭhā*.

5. Thirty *kalās* make one *kāṣṭhā* (also called *nimiṣa*), (or) the period called *muhūrta*. *Muhūrtas* equalling that number (i.e. 30) form the human day and night (taken together).

6. As many (i.e. 30) days and nights (i.e. thirty days) form a month having two fortnights. With six of them an *ayana* is formed and a year has (two such *ayanas*, viz.) *Dakṣiṇa* and *Uttara*.

7-9. The *dakṣiṇāyana* is the night of the gods and the *uttarāyaṇa* is their day. The set of four *yugas* called *Kṛta*, *Tretā* etc. is formed by 12000 divine years. Learn from me their

division: Those acquainted with the past say that the number of a thousand divine years in the *Kṛta* and other *yugas* is respectively four, three, two and one. A (period called) *sandhyā* of equal number of hundred years (corresponding to thousands—the number of years of each *yuga*) is said to precede it (i.e. each *yuga*).

10-11. That period coming immediately after a *yuga* and equal to (the period of) a *Sandhyā* is (called) *Sandhyāṃśaka.* The period between a *Sandhyā* and *Sandhyāṃśa* is to be known as a *yuga* called *Kṛta, Tretā* etc. The *Caturyuga* is said to consist of *Kṛta, Tretā, Dvāpara* and *Kali.*

12-21. O prince, a thousand of such *caturyugas* is said to be a day of Brahmā. There are fourteen Manus during one day of Brahmā. Listen to the measure of their period : O prince the seven sages, Indra, Manu and his sons are created at one and the same time, and are also withdrawn as before (i.e. at one and the same time). The period of Manu and gods is called *Manvantara,* and is enumerated to form seventyone *caturyugas* (i.e. groups of four *yugas*). This span, O highly intelligent one, is said to be (equal to) eight lakhs and fiftytwo thousand divine years. According to the calculation, thirty crores, sixtyseven million ond twenty thousand human years without any addition is the number of years in a *Manvantara.* The day of Brahmā is fourteen times this period. At the end of it (i.e. this day) there is Brahmā's reabsorption (of the creation called) *Naimittika.* At that time all the three worlds like *Bhūḥ, Bhuvaḥ* are consumed. Residents of the *Mahas* world, afflicted by tormentation, go to the world of (i.e. called) *Jana.* When the three worlds just become one ocean, Brahmā, the lord of the world, the best among those who know Brahman, increased with the nourishment of the worlds, and being meditated upon by the yogins remaining in the *Jana*-world lies on the bed of a serpent.

22. At the end of the night which is of the same measure (as the day) he again brings about the creation. Such is the year of Brahmā and likewise are his hundred years.

23. Long is the life-span of that great one, viz. one hundred years. Only one *Parārdha* (half of the span) has rolled by, O sinless one.

24-25a. At the end of it there was the great *Kalpa* known as *Padma*. Of the second *Parārdha*, O king, this present *Kalpa* (called) *Varāha* is conceived to be the first one.

Bhīṣma said :

Tell me, O great, sage, how this Brahmā, called Nārāyaṇa, created all the beings at the beginning of the *Kalpa*.

Pulastya spoke :

25b-29. Brahmā, the lord, beginningless, cause of everything, who had slept at night, at the end of the bygone *Kalpa*, got up, with increased vitality, saw the world void; being in the water and noticing the earth plunged in the flood of water, and after a thought desiring to take it and comprehending up the form of Viṣṇu in order to carry off the earth he entered other forms like those of Matsya, Kūrma and Varāha.

30. Having resorted to the form of Vedic Sacrifice, the Creator, of a firm mind, the soul of all and the highest soul, remained (firm) for the stability of the world.

31-32. Then the sustainer of the earth entered the water in the ocean; then the goddess Earth seeing him who had come from the nether region, reverential through devotion, bowing down, praised him.

The Earth said :

33. Salutation to you, the all-existing one; salutation to you, the highest soul; lift me today from this (ocean); formerly I have risen from you. Salution to you, O highest soul; salutation to you, O soul of man.

34-36. Salutation to you who are the manifest form of *Pradhāna* (the Sāṃkhya *Prakṛti*), and who are the destroyer. You are the creator, the protector and the destroyer of all the beings; you, O Govinda, the highest Brahma, who, at the the beginning of the creation take the form of Viṣṇu and Rudra, having devoured everything when the world has just become one ocean, lie (in it) being meditated upon by the wise. Nobody knows that which is your highest form.

37. The residents of heaven worship that form of yours which (you take) in your incarnations. Those desirous of salvation have attained it after having propitiated you, the highest Brahman.

38-40a. For, who would attain salvation without propitiating Vāsudeva? All that form which can be mentally grasped, the external form that can be perceived by eyes etc. and that which can be defined by intelligence, is your form. I am full of you; you are my support; you have created me (and) I have sought your refuge. Therefore the people call me 'Mādhavī' (i.e. of or belonging to Mādhava i e. Viṣṇu).

40b-41 Being thus praised by the Earth, the lustrous sustainer of the earth, having the voice like the Sāman-notes, roared with a loud murmuring sound. Then the great boar, resembling a lotus-leaf, and having eyes like full-blown lotuses, having lifted the earth (from the ocean) with is fang, rose like a great blue mountain.

42. The water of the ocean struck by his breath when he rose, again made the sinless sages like Sanandana, who had resorted to the Jana world, the abode of purity.

43. When the base of the earth was struck by his hoof, the water moved on, and the row of clouds hurled by his breath moved all around, making a continuous (thundering) sound.

44. The sages that were between the hair on his body praised the great boar tossing his body of Veda when, he, with his sides wet, came out (of the ocean) after having rent the earth.

45. "O greatest lord, Keśava, you are the lord of the lords of people. O you, holder of the mace, conchshell and disc! You, are the cause of the creation, sustenance and destruction; you are the ruler, and you, and none else, are the place which is the highest.

46. The Vedas are at your feet, your tusk is the tying post, sacrifices are in your fangs, and the sacred texts in your mouth. Your tongue is fire, your hair the sacred darbha grass. O lord, you alone are the sacrificial man.

47. O you of matchless prowess, the distance between heaven and earth—or this entire world—is pervaded by your body; be, O lord, for the well-being of the world.

48-53. O lord of the world, you alone, and none else, are the lord of the world. It is the greatness of you alone by which the movable and the immovable are pervaded. The ignorant ones, who look upon this world, of the form of knowledge, to be

true, wander in the flood of darkness; but O lord, the wise ones of pure heart see the entire world, your form, to be of the nature of knowledge. O soul of all beings, be pleased for the existence of the world; O you lotus-eyed one, unlimited self, lift up this earth that is plunged (in the ocean). You are enhanced with energy, O lord Govind. Lift up this earth for the well-being (of the world); bring about the good of the world."

54. The highest soul, who had held the earth, being thus praised, put it in the great ocean. The earth remained over it like a boat in a stream of water.

55. The beginningless supreme being, then having flattened the earth, piled the mountains on it according to (its) divisions.

56. Then having accurately divided the earth into seven divisions, he conceived the four worlds *Bhūḥ* etc. as before.

57. This is exactly what was formerly shown to Brahmā by Viṣṇu. The god of gods who was pleased (said to Viṣṇu) :

58-59. "This world is to be sustained and protected by you and me with care. O mighty one, those chief *Asuras* who were granted a boon by me, are now to be killed by you, desiring the good of gods. I shall create the world. O supreme one, it is to be protected by you."

60. Viṣṇu, the eminent one, being thus addressed (by Brahmā) went (from that place) and created gods and others. From him spontaneous (creation) full of darkness proceeded.

61-62. From the great one, who did not ponder, five kinds of creation stood apart: *Tamas*, *Moha*, *Mahāmoha*, *Tāmisra*, *Andha*. It was dark from within and without, and of the form of (i.e. consisting of) the immovable. This is (called) *Mukhya Sarga* as the *Nāgas* are said to be pre-eminent in it.

63-64. Seeing that ineffective creation the lord thought of another (creation). From him, who was pondering, the creation called *Tiryak-srotas* stood out. As the movement (of the animals other than man) was horizontal (with their faces turned to the ground) the creation is said to be *Tiryak-srotas*. The beasts etc. too, were known to be almost full of ignorance and lacking perception.

65-67. Taking a wrong path they looked upon ignorance as knowledge. Self-conceited and self-loving, they were of twenty-eight kinds. All of them were shining within and had concealed

one another. When he looked upon that as ineffective, another creation came up from him, who pondered. This (creation) too he thought to be ineffective. Then from him, who pondered, another (creation) came up. This third creation was *Ūrdhva-srotas*, virtuous, and stood high up. They had abundant happiness and pleasure and were open and shining from within and without. Hence they are said to be *Ūrdhva-srotas*.

68. This third creation of him who was pleased, is known as the creation of gods (*deva-sarga*). When it was accomplished, Brahmā was pleased.

69. Knowing those, coming up from the *Mukhya Sarga* etc. to be ineffective, he then thought of another excellent effective creation.

70. When he was thinking thus, from him, the manifest one and of true thoughts, an effective creation (called) *Arvāk-srotas* proceeded.

71-72. Since they move on the lower side, they are *Arvāk-srotas*. They are rich in brilliance, enhanced in *Tamas* and strong in *Rajas*. Therefore they are full of grief and repeat the same things over and over again. They, the human beings, are bright within and without and are efficient.

73-75. Fifth is the *Anugraha Sarga* arranged in four ways: error, success, power and satisfaction. They again do not know the past and the present. The sixth *sarga* (creation) is said to be of the beings and the like. All of them have possessions, they become partners, follow instructions, mutter texts and should be known as beings etc.

76. Thus, O best king, the six creations are narrated. First one is the creation of *Mahat*; and that which is the second is of Brahmā.

77. The second one of the subtle and primary elements is known as the *Bhūtādi sarga*. The third one, the *Vaikārika*, is said to be of sense organs.

78. Thus this is (i.e. these three are together called) *Prākṛta sarga*, which has come up without deliberation. The fourth one is *Mukhya sarga*. The immovables are known to be *Mukhya*.

79-80. That (*sarga*) which is described as *Tiryak-srotas* is (also) called *Tiryak-yonya*. Then (comes) the sixth one of the *Ūrdhva-srotas* known as *Deva-sarga*. Then (follows) the

creation of the *Arvāk-srotas* (moving with their faces turned to the ground); and the seventh one is *Mānuṣa*. Eighth is the *Anugraha sarga*. It is both virtuous and vicious.

81. These five are *Vaikṛta sargas* (i.e. modified creations). (Other) three are known to be *Prākṛta* (natural). The ninth (*sarga* called) *Kaumāra* is both *Prākṛta* and *Vaikṛta*.

82. These nine creations of Prajāpati, viz. the *Prākṛta* and the *Vaikṛta* and the root causes of the world are enumerated to you.

83-84a. What else do you want to hear about the lord of the world—the creator ?

Bhīṣma said :

You have told in brief the *sargas* of gods and others from the lord. O best sage, I desire to hear about them from you in detail.

Pulastya said :

84b-87. Created due to their good and bad actions, and not devoid of the faculty of discrimination, they are withdrawn at the time of universal destruction. O king, the beings—beginning with gods and ending with the immovable—are of four types. They were created by Btahmā creating the world and are known to be *mānasa*. Then desiring to create the group of four, viz. gods, manes, demons and human beings, he employed himself (to create) this water. Then from Prajāpati free and wicked souls were born.

88. First, (from him) desirous of creating beings, the demons were born from his buttocks. Then he abandoned that wicked body full of vice only.

89-90. O best of kings, that body abandoned by him became the night. Then resorting to another body, he desired to create; and then, O king, gods, born from his mouth, were joyful (as they were) increased with brightness. He abandoned that body too, and (it became) the day full of brightness.

91-92. Therefore, the demons are powerful at night and the gods by day. Then he took up another body full of virtue only. The pitṛs looking upon him as their father were born

from (that body of) him. The lord having created the *pitṛs* gave up that body too.

93. That body, thus abandoned, became evening—the time between (the end of) day and (the beginning of) night. Then he took up another body full of activity only.

94-97. (From it) human beings, richly endowed with activity only, were born, O best among the Kurus. Prajāpati quickly gave up that former body also. That body became light, which is also called twilight. Therefore human beings are powerful when the light comes on (i.e. in the morning), and likewise the *pitṛs* are powerful (in the evening). Light, night, day and evening—these four are Brahmā's bodies supporting the three constituents (*sattva, rajas* and *tamas*). Then he took up another body of the nature of activity (*rajas*) only.

98. Then Brahmā had a sneeze; and it produced anger (in him); affected by it the lord then created (certain beings) in darkness.

99-101. These deformed (beings) desiring to eat him up, ran to the lord. Those who said 'Protect him', became goblins. Those others who said 'Let us eat him', became spirits. The hairs of the creator who was very much afraid of them fell off, and those that fell off, again got on his head. They are known as serpents (*sarpa*) on account of their creeping (*sarpaṇa*), and snakes (*ahi*) on account of their having fallen (*hīnatva*).

102-104. Then the angry creator created fearful, angry-minded beings, pink in colour and flesh-eaters. Then *Gandharvas*, sucking the earth, sprang from him at that time. While sucking (the earth), they produced sounds; so on that account, they became *gandharvas*. Impelled by the respective capacity of them, he, having created these, created the birds at his free will.

105-114. He created sheep from his chest, and rams from his mouth. He created cows and buffaloes from his belly; and from his feet (he created) horses with elephants, donkeys, (a species of ox called) *gavayas*, deer, camels, mules, antelopes and other species; herbs having fruits and roots sprang up from his hair. At the beginning of the *kalpa*, and the introduction of *Tretā yuga*, Brahmā having duly created animals and herbs, employed himself in a sacrifice. Cows, rams, buffaloes, sheep,

horses, mules, and donkeys—these are called tame animals. Learn from me the wild ones: Beasts of prey, two-hoofed animals, elaphants, monkeys, birds, as the fifth (species), animals like camels as the sixth, serpents as the seventh. From his first mouth (i.e. facing the east) he created *Gāyatra*, *ṛks*, and also *Trivṛtsoma* and *Rathantara* and *Agniṣṭoma* of sacrifices. From his mouth facing the south (he created) the *Yajus*-formulae, *Triṣṭubh* metre, and *Stoma*, *Pañcadaśa*, *Bṛhatsāma* and *Uktha*. From his mouth facing the west he created *sāmans*, *Jagatī* metre, and *Stoma*, *Saptadaśa*, *Vairūpa* and *Atirāja*. From his mouth facing the north, he created *Ekaviṁśa*, *Atharva*, *Āptoryāma*, *Anuṣṭubh*, and *Vairāja*. From the limbs of his body high and low animals were created.

115-116. Having created gods, demons, manes and human beings, the creator again at the beginning of the *kalpa*, created spirits, goblins, gandhavas and groups of celestial nymphs, siddhas, kinnaras, demons, lions, birds, beasts and reptiles.

117. Then Brahmā, supreme ruler, the primary cause, created whatever is unchanging and changing, movable and immovable.

118. Those beings being again and again created, enter upon those acts which they performed before (this) creation (i.e. in the previous creation).

119. Inspired by cruelty and kindness, right or wrong, truth or falsehood, they follow that; therefore each one likes a particular thing.

120. The creator, the lord, himself created diversity and employment among the objects of senses, the beings and (their) bodies.

121. From (i.e. by the authority of) the Vedic words, he, in the beginning, brought about the names and forms, and also the diversity in acts of gods etc.

122. He also gave names to the sages as reported in the Vedas, and also to others according to their respective duties.

123. Since, in the season the characteristics are seen and in the change (that an object goes through) various forms are observed, they are as they occurred in the beginnings of the *yugas*.

124. Desirous of creation, endowed with capacity and impelled by the potency of creation, he again and again brings about creation of this type at the beginning of a *kalpa*.

Bhīṣma said :

125. O brāhmaṇa, please tell me in detail how Brahmā brought about that creation of human beings called *Arvāk-srotas* which you mentioned.

126. (Tell me) O great sage, how he created the castes, and qualities; tell (me) what is said to be the duty of *brāhmaṇas* etc.

Pulastya spoke :

127. O best among the Kurus, formerly from the mouth of Brahmā, thinking of virtue and desiring to create, beings enhanced with virtue were created.

128. From his chest (sprang up those) who were enhanced with activity and others and from his thigh those who were enhanced with activity and ignorance.

129-130. Brahmā then created from his feet other beings. All those are dominated by ignorance. From it, O best of kings, castes have come : *Brāhmaṇa*, *Kṣatriya*, *Vaiśya*, and *Śūdra* have sprung up from his feet, thighs, chest and mouth (in the reverse order).

131. Brahmā did all this for the accomplishment of sacrifice. O great king, the four-fold caste is the best means of sacrifice.

132. Gods are satisfied by sacrifice; human beings by gift of rain; for this reason religious sacrifices are the cause of well-being.

133. They are accomplished by good human beings always engaged in good acts, keeping away from opposite (i.e. bad) conduct and going along the good path.

134. O king, from humanity men obtain (i.e. go to) heaven and salvation. O lord, human beings go to the place which is liked by them.

135-136. O best king, for the steadiness of the fourfold caste Brahmā created these beings duly, pure and of a good

conduct, living where they liked, destitute of all afflictions, of pure hearts, pure and spotless due to the practice of religion.

137. When Hari is well-settled in their pure minds and hearts, they, by that see that place called Brahman of pure knowledge.

138-139. Then that place of the nature of the Supreme Spirit is called the abode of Viriñca. O best king, *Tamas* (darkness), cause of falling into the mundane existence, extremely fearful, having little worth, the seed of unrighteousness, arising out of greed, and cause of the series of attachment etc. (springs up) in the beings.

140-141. Then the natural superhuman power does not quite arise in them. O king, there are eight other superhuman powers like subduing (others). When all of them become exhausted and sin increases, then the beings become afflicted with pain due to being overpowered by the pairs of opposite qualities.

142. Then they put up forts: in forests, on mountains, or in water they built forts, cities and villages.

143. O highly intelligent one, in the cities etc. they put up, according to propriety, houses for protection from afflictions like cold and heat.

144. After shunning cold etc. these beings again employed agriculture and manual labour as a result of their acts.

145-146. Rice, barley, and wheat, *aṇu*, sesamum, long pepper, *kovidāra* (trees), *kodrava* (grains) with grams, beans, *masūra* (pulse), *niṣpāva*, *kulutthaka* (pulse), *aḍhaka* (grains), grams and hemp are said to be seventeen.

147. These, O king, are the species of plants in a village. There are fourteen plants used for sacrifice and found in a village and a forest.

148-149. Rice with barley, beans, wheat, *aṇu*, sesamum with *priyaṅgu* as the seventh and *kulutthaka* (pulse) as the eighth. *Śyāmāka* grain, wild rice, peas, *gavedhu* (grass), bamboo-seeds are mentioned. So also *markataka* grain.

150. These fourteen plants are said to be found in a village and a forest. So also for the accomplishment of a sacrifice they are an excellent means.

151-153. Along with the sacrifice they are also a great cause (of the nourishment) of beings. Therefore, the wise,

who know the higher and the lower, perform sacrifices. O best king, performing sacrifices daily is useful to men desiring fruit (of the sacrifices); and for whom, O highly intelligent one, the *papābindu* created by time set the limit according to their position and qualities.

154. O best among the religious people, he prescribed the duties of castes and the stages of life and the worlds men properly practising the duties of their castes (would go to).

155-157. O king, the place of the *brāhmaṇas* (i.e. the place which the *brāhmaṇas* reach) is said to be of Prajāpati (i.e. Brahmaloka); of *kṣatriyas* not returning (i.e. not fleeing away) from the battle (the place) is that of Indra; of *vaiśyas* who follow their duties the place is of Vāyu; and for *śūdras* who adhere to (remain well in) service the place is that of Gandharvas. That place which is said to be of (i.e. reached by) the eightyeight thousand sages remaining in perpetual celibacy is also of (i.e. reached by) celibate students living with their teachers.

158-164. That place which is said to be of the Seven Sages is also said to be of (i.e. reached by) the anchorites. The place of (i.e. reached by) the householders is of Prajāpati and the place of (i.e. reached by) the ascetics is called Brahma. The place of (i.e. reached by) the yogins is the immortal place—the highest place of Brahman; of the yogins always remaining in secluded places constantly exerting and meditating, the highest place is the one which the wise (alone) see. The planets like the moon and the sun go and come; but those who are intent upon Nārāyaṇa do not return even now. For those who condemn the Vedas and create obstacles in (the performance of) sacrifices and who give up their duties, the place that is told is the terrible *Tāmisra*, *Andhatāmisra*, *Mahāraurava*, *Raurava*, *Asipatravana*, *Kālasūtra* and *Avīcimat*. Then from him who meditated, the mind-born beings sprang up. From the limbs of the intelligent one, souls came up along with sense-organs produced from his body and remaining there.

165. All those whom I have enumerated before sprang up: beginning with gods and ending with the immovable, and remaining in the sphere of the three constituents (of *Prakṛti* viz. *sattva*, *rajas* and *tamas*).

166-169. Thus the beings—immovable and movable—were created. When all these created beings of that intelligent one increased, then he created other mind-born sons like himself: Bhṛgu, myself (i.e. Pulastya), Pulaha, Kratu and Aṅgiras also; Marīci, Dakṣa and Atri, and Vasiṣṭha. In the Purāṇa they are determined to be the nine Brahmās. Sanandana and others who were formerly created by the creator did not take interest in the worlds, as they were indifferent to (raising) progeny.

170-171. All of them were having knowledge, were free from attachment, and void of hatred. When they were thus indifferent to the creation of the world, Brahmā entertained great anger capable of burning the three worlds. From his wrath the series of burning flames arose. The flame (from the anger) of Brahmā was (capable of) burning all the three worlds.

172-173. From his forehead, with the eyebrows knit and blazing with anger sprang up Rudra, huge, resembling the mid-day sun, having a large body, consisting of half male and half female.

174. 'Divide yourself'. Saying so, Brahmā then vanished. Thus addressed, he divided himself into two (forms)—female and male.

175. He divided the male form into ten and one; and the female into mild and harsh and tranquil forms.

176-180. He also divided himself into many forms black and white. Then Brahmā appointed the self-existent one, the lord, the former Svāyambhuva Manu, who was but his own self, for begetting progeny. That Manu, named Svāyambhuva, the lord, took that lady Śatarūpā, with her sins completely washed, as his wife. From that supreme being, goddess Śatarūpā gave birth to (two sons, viz.) Priyavrata and Uttānapāda; (and two daughters, viz.) Prasūti and Ākūti. First he gave Prasūti (in marriage) to Dakṣa and Ākūti to Ruci. That Prajāpati (Ruci) accepted her (i.e. Ākūti). From that couple, O great one, Yajña, the son, along with Dakṣiṇā, was then born.

181. Twelve sons were born to Dakṣiṇā from Yajña. They were called Yama-devas, in the Svāyambhuva Manu (period).

182. In the same way, Dakṣa begot twentyfour daughters on Prasūti. Hear from me their correct names.

183-185. Śraddhā, Lakṣmī, Dhṛti, Puṣṭi, Tuṣṭi, Medhā, Kriyā; and also Buddhi, Lajjā, Vapu, Śānti, Ṛddhi, and Kīrti as the thirteenth. Dharma, the lord, accepted these daughters of Dakṣa as his wives. The remaining eleven, fine-eyed (daughters who were) younger than these were: Khyāti, Satī and Sambhūti, (also) Smṛti, Prīti, and Kṣamā, Sannati, Anasūyā, Ūrjā, Svāhā, and Svadhā.

186-187. O best king, the sages Bhṛgu, Bhava, Marīci, Aṅgiras, I (i.e. Pulastya), (and) Kratu—the excellent sage—and also Atri, Vasiṣṭha, Vahni, and the *pitṛs* married these daughters viz. Khyāti and others.

188-190. Śraddhā gave birth to a son, viz. Kāma, Lakṣmī to Bala, Dhṛti to Niyama; Tuṣṭi also gave birth to Santoṣa, and Puṣṭi to Lobha; Medhā to Śruta, Kriyā to Daṇḍa, Naya and Vinaya; Vapu gave birth to a son, viz. Vyavasāya; Śānti to Kṣema; (these and) Sukha, Ṛdhhi, Yaśas, Kīrti, are the sons of Dharma.

191. Nandī gave birth to Harṣa, Dharma's grandson from Kāma. Adharma's wife was Hiṁsā, who begot Anṛta and a daughter, viz. Nikṛti.

192-193. From the two (i.e. Anṛta and Nikṛti) were born Bhaya and Naraka; and also the pair Māyā and Vedanā. From the two Māyā brought forth Mṛtyu, who takes away (the lives of) the beings, and from Raurava Vedanā brought forth Duḥkha.

194. From Mṛtyu were born Vyādhi, Jarā, Śoka, Tṛṣṇā, and Krodha. All these are said to be accompanied by Duḥkha and are characterised by unrighteousness.

195-196. They do not have wives or sons, and all of them live in perpetual celibacy. O prince, these are Brahmā's terrible forms. They constantly become the cause of the destruction of the world. I shall (now) tell (you) the creation of Rudra as brought about by Brahmā.

197-199. When, at the beginning of the *kalpa*, he was thinking of a son, a boy, blue-red in complexion, and crying melodiously, arose from him. Out of pity, O king, god (Brahmā) said to him who was crying: 'Why are you crying?' He replied to the creator : 'Give me a name'. (Brahmā said:)

'On account of your crying, you are named Rudra. Do not weep; have courage'.

200-204. Thus addressed, he cried seven times. So the lord gave him seven other names; and for his eight forms he fashioned eight places. The creator said to Rudra (called) Bhava, Śarva, Īśāna, Paśupati, Bhīma, Ugra, and Mehādeva: 'The sun, water, earth, fire, air and the sky, the initiated brāhmaṇa and Soma—these are your bodies respectively'. Rudra, thus characterised, obtained Satī as his wife. That Satī gave up her body due to the wrath of Dakṣa. O best king, she became the daughter of Himālaya (born) from Menā.

205-206. Lord Bhava, soliciting her again, married her. Khyāti, the daughter of Dakṣa, gave birth to Dhātā and Vidhātā; and to Śrī, the wife of Lord Nārāyaṇa.

CHAPTER FOUR

The Birth of Lakṣmī

Bhīṣma said :

1. I have heard that Lakṣmī was born in the white ocean. How did you say that she was born of Khyāti from Bhṛgu ?

2. How did the auspicious daughter of Dakṣa give up her body ? And how was she conceived by Menā and born as Umā ?

3. Why did the lord of lords take Himālaya's daughter as his wife ? And why did he have hostility with Dakṣa ? May the revered one tell this to me.

Pulastya said :

4. O king, listen to this (account) since you have now asked me. I have heard about this connection of Śrī (with Bhṛgu and Khyāti) from Brahmā.

5-10. Durvāsas, Atri's son, wandering over this earth, saw a fragant, auspicious, garland in the hand of a Vidyādharī. He solicited her for it (saying) : 'Give it to me. I shall place it in the mass of my matted hair'. Thus the Vidyādharī was asked

by him. O king, being pleased, she then gave that garland to him. Taking it, he tied it to his head for a long time, and the brāhmaṇa looking like a mad ghost, said this :

'I saw the Vidyādhari maiden, with stout, high breasts, and having charm due to brilliant ornaments; and then my mind gets perturbed today; and I am not skilled in sex. So exhibiting my good fortune, I shall go somewhere else'. O king, saying so, he wandered over the earth.

11-12. Taking from his own head that garland with intoxicating bees hovering over it, he threw it at the bright lord of gods, king of the three worlds, Śacī's husband, mounted upon Airāvata.

13. Taking that garland, the king of gods, put it on the head of the elephant. There it shone like Ganges on Kailāsa.

14. The elephant, with his eyes blinded by intoxication, held the garland in his trunk for smelling its fragrance, and hurled it on the earth.

15-16. Then Durvāsas, the best of the sages, got angry; and, O king, being angry, said to the king of gods : 'O you Indra, with your mind (turned) wicked due to the intoxication of splendour, you are very stiff, since you do not rejoice at the garland, the abode of wealth, given by me.

17-23. Since you threw the garland given by me on the earth, therefore, O fool, the prosperity of the world will perish. Therefore, these three worlds of you, with their wealth perished, will stand perished. O lord of gods, you have slighted me, of whom, when angered, the movable and the immovable are afraid'. Indra, hastily getting down from the elephant's body, propitiated the sinless sage Durvāsas. Being pleased by (Indra's) prostrations, the brāhmaṇa left, saying: 'I won't pardon you; what is the use of talking too much ?' The lord of gods also, mounted upon that elephant, and went to Amarāvatī. Since then these three worlds, along with Indra, were void of affluence. Sacrifices were not performed; ascetics did not practise penance; and gifts were not given; the world had almost perished.

24. When thus the three worlds had become void of affluence and deprived of energy, the Daityas (sons of Diti) and Dānavas (sons of Danu) started military operations against gods.

25-31. The Daityas defeated gods; and Indra and others led by Agni, took refuge with the illustrious Brahmā. Being correctly informed by gods, Brahmā likewise spoke to them. With them he went to the northern shore of the white ocean. Having gone there, the revered Brahmā said to Vāsudeva : "Quickly get up and do whatever is good for the gods. Without you, the gods (would be) repeatedly defeated by the Dānavas." Viṣṇu, the supreme being, having eyes like lotuses, thus addressed, looking at the gods, in an unprecedented poise, said: "O gods, I shall nourish you with strength. I shall tell you what should be done by you. Bringing all herbs (and putting them) into the Milky Ocean, and making Vāsuki the string of the churning rod, O gods, with me to help you, churn out, along with the Daityas, the nectar (from the ocean)."

32. Talking to the Daityas in an appeasing manner about that operation (of churning the ocean) (he said to them) "Here you will share the fruit equally."

33-34. (To the gods he said) : "O gods, by drinking the nectar which will come up when the ocean will be churned you will become strong. I shall, O gods, act in such a way that the enemies of gods will not obtain nectar (but will) merely suffer anguish."

35. All those gods thus addressed by the lord of gods, entering into a league with the Asuras, exerted to get nectar.

36-37. Gods, Daityas and Dānavas, having collected all herbs threw them into the water of the ocean which was bright like spotless autumnal sky, and having made Mandara mountain the churning rod and Vāsuki, the string of the churning rod, O best king, they started churning (the ocean).

38. All the gods remained (on that side) where the tail (of Vāsuki) was. Viṣṇu put the Daityas (on the side of the) forepart of (the body of) Vāsuki.

39. O you, lustrous like a god, all the Asuras deprived of lustre by his (Vāsuki's) breath and fire became powerless.

40. The gods became stout by the showering clouds produced by that breath on the region of (Vāsuki's) tail.

41-49. In the ocean, revered Brahmā, best among the wise, and Mahādeva of great lustre, remained on the back of Viṣṇu. Brahmā, tormenter of the enemies, holding the Mandara

(mountain) with both hands, and preparing a couple of chains for holding the Mandara (mountain) remained between the hosts of gods and demons (Dānavas). Viṣṇu himself, remaining in the ocean in the form of a tortoise, nourished the gods with unusual lustre. Then, when the Milky Ocean was being churned by gods and demons, first a fragrant receptacle of oblation honoured by gods, became (manifest). O highly intelligent one, the gods and the demons were then glad. Their minds were distracted and their eyes were motionless. While the Siddhas (semi-divine beings possessing eight supernatural powers) were thinking in heaven 'What is this ?', the goddess Vāruṇī became (manifest). Her eyes were rolling about due to intoxication. Then turning round from there, and faltering at every step, and having only one garment (on her person), with hair let loose, with her eyes motionless, and their corners red (she said) : "I am a goddess giving strength. The demons may take me". Regarding Vāruṇī as impure, the gods let her go. Then the demons took her. She became wine after being taken (by them).

50-54. During the churning, Pārijāta, the wealth of gods, the tree in the paradise, appeared; then came up the hosts of sixty crores of celestial nymphs, (to be) common to gods and demons; and all of them were determined to be common (i.e. available) to the doer of a religious act. Then the moon, delighting the gods, came up. God Śaṅkara implored: "(This) moon will be undoubtedly the ornament of my matted hair; I have taken him". Brahmā agreed to his being the ornament of Hara. Then the deadly poison (came up). By it all gods and demons with (other) deities were afflicted.

55. Mahādeva took and drank that poison at his will. Due to drinking it Mahādeva had his throat turned dark blue.

56. The Nāgas drank the remaining poison that had come up from the White Ocean. Then Dhanvantari himself holding a white umbrella sprang up.

57. He came up holding a pitcher full of nectar. Then the gods became at ease at the sight of the lord of physicians.

58-59. Then the horse (viz. Uccaiḥśravas) and the elephant Airāvata came up. Then goddess Śrī with throbbing lustre and seated upon a blooming lotus, and holding a lotus came from

that water. The great sages joyfully praised her with the hymn (called) Śrī-sūkta.

60. Gandharvas led by Viśvāvasu sang before her and the hosts of celestial nymphs headed by Ghṛtācī danced there.

61-62. The rivers, Ganges and others, came there for (giving Lakṣmī) a bath with their water. The quarter-elephants bringing pure water in golden pots, bathed the goddess, the great ruler of all the worlds. The Milky Sea himself gave her a garland of unblooming lotuses. Viśvakarmā put ornaments on her body.

63-66. The hosts of gods like Indra, the Vidyādharas and great snakes, demons (Dānavas), great Daityas, Rākṣasas with Guhyakas, longed for that maiden, who had bathed, put on divine flowers and garments and was adorned with ornaments. Then Brahmā said: "O Vāsudeva, you alone accept her, offered by me to you. The gods and demons have been forbidden by me in this case (i.e. from seeking her hand). I am pleased with your steady performance."

67. And the goddess was (thus) addressed by Brahmā: "O goddess, go to Keśava; obtaining the bridegroom given by me, be happy for many years."

68. When all gods were watching, she resorted to Hari's bosom. Then reaching the bosom she said (these) words to the god (Viṣṇu) :

69. "O dear to all the world, I am not to be forsaken by you. Being always obedient to you I shall stay on your bosom."

70-71. Then O best king, the gods seen by Lakṣmī, who had resorted to Viṣṇu's bosom, suddenly became very glad, but the Daityas (demons) who were opposed to Viṣṇu, became extremely dejected. Lakṣmī shunned the Dānavas (demons) led by Vipracitti.

72. Then the very powerful Daityas, full of sin seized the nectar which was in the hands of Dhanvantari.

73-75. But Viṣṇu, taking a female form, and alluring the Dānavas with a trick, approaching them, said: "Give the pitcher to me; being obedient to you I shall stay in your house." Seeing that beautiful lady, most lovely in the three worlds and of a charming body, they, with their minds overpowered by greed and longing for her, gave her that nectar and looked in front.

76. Taking that nectar from the Dānavas, Viṣṇu gave it to the gods. Then the hosts of gods led by Śakra drank that nectar.

77. With their weapons and swords raised, the Daityas attacked them. The army of Daityas was then vanquished by gods being mighty after having drunk the nectar.

78-79. Being killed (by gods) they turned to (different) quarters and entered the nether world. Then gods, being glad, saluting (Viṣṇu), the holder of the conch, disc, and mace, repaired, as before, to heaven. Since then, O Bhīṣma, the Dānavas have become eager for (the company of) ladies.

80-84. Mentally cursed by Kṛṣṇa (i.e. Viṣṇu) they went to the lower world. Then the Sun of pleasing lustre, moved along his path. Fire, of charming brilliance blazed aloft and all the beings entertained regard for righteousness and the three worlds endowed with Śrī were protected by Viṣṇu. Then the gods were addressed by Brahmā, preserver of the world:

"I have appointed Viṣṇu and the chief of gods, Lord of Umā, for your protection. And since they are propitious to you when waited upon, they will look after your welfare, and they, taking care of your well-being will grant you boons."

85-86. Saying so the lord went his way. When the grandsire of all the worlds vanished and when Indra went to heaven, that moment Viṣṇu and Śaṅkara reached Vainkuṇṭha and Kailāsa.

87. Then the king of gods protected the three worlds. Thus glorious Lakṣmī sprang up from the Milky Ocean.

88-90. O great king, this eternal one (i.e. Lakṣmī) was again born with great splendour to Khyāti from Bhṛgu. The great sage Bhṛgu first made his capital, named after her, on the bank of the river Narmadā, and was approved by Brahmā.

Having given her city along with its key to her father, she came to the divine world and coming back again asked her father to return it.

91. When she did not get back the city given to Bhṛgu from him through greed, though she asked for it, then she said to Viṣṇu:

92. "I have been humiliated by my father; he has taken my city. Snatching it from him, give it to me."

93. The lord, with lotus-like eyes and holding the disc and mace, going to Bhṛgu spoke courteously to him:

94. "Give the city to your daughter. Be gracious; give to her both the key and the lock (of the city)." Being angry Bhṛgu said to him :

95. "I will not give her the city. O god, it is not Lakṣmī's city. I myself have fashioned it. Sir, I will not give it. Stop censuring me."

96. Again the lord said to him : "Give the city to Lakṣmī. By all means, O great sage, by my order you have to give it up."

97-98. Then, overcome with anger, Bhṛgu too said to Keśava: "O good one, due to your partiality for your wife, you are now harassing me. O Madhusūdana, you will have ten births in the human world. You will experience many agonies by separation from your wife."

99. Bhṛgu, extremely angry, thus cursed him. The noble Viṣṇu too, cursed him back.

100. "O best sage, you will not get the affection of your children." Having (thus) cursed the sage, he went to the world of Brahmā.

101-103. Seeing him (i.e. Brahmā), who was born from the lotus, Keśava said : "Sir, this your son Bhṛgu is very irascible. Without any reason he has cursed me: 'You will have ten births in the human world (as a human being), and as a result of that (you will) (suffer from) miseries of many kinds, (and have) suffering due to the separation from your wife, which would destroy your might and valour.' Leaving this world, I shall lie in the great ocean.

104-105. Invoke me for all divine missions". In order to please Viṣṇu, who was speaking thus, Brahmā, the lord of the world of gods, thus praised him: "You created this world, and the lotus issued from (your) navel. I was born there, and am your servant, O Keśava.

106. O lord, you are the protector of all the worlds, and the creator of the universe. You should not leave the three worlds. This alone is my wish.

107. With the desire for the well-being of the worlds, you

live for ten existences among human beings. You are the independent author. Nobody is capable of cursing you.

108. Who is this Bhṛgu ? How is it possible for him to curse (you) ? Always honour the brāhmaṇas; the brāhmaṇas are your own body.

109. Resort to light sleep (i.e. Viṣṇu's sleep at the end of a yuga) O lord; lie in the Milky Ocean. At the time of performing a mission, I shall wake you up.

110-112. Sir, this Śakra, grown by your power and killer of enemies, doing all your deeds as your secondary incarnation, will protect the three worlds; he will obey your order". Viṣṇu, thus praised, said to Brahmā : "I shall do all that you ask me (to do) O lord." The lord (Viṣṇu) disappeared; Brahmā did not notice it.

113. When lord Viṣṇu had left, lord Brahmā, the grandsire of the worlds, the source of the worlds, again created the world.

114. Seeing that, Nārada, the best among those conversant with speech, said (these) words: "The supreme being, with a thousand heads, a thousand eyes, a thousand feet, all-pervading, remained ten fingers above the touch of the earth.

115. Since you are whatever is past and whatever is future, therefore, O father, all this has come up from you, and will come up from you.

116. From you has come up Sacrifice with everything, such as the oblation, the ghee mixed with coagulated milk, and the beasts of two kinds. *Ṛks* and *Sāmans* have sprung up from you.

117. Sacrifices have come up from you, and also the elephants; cows have sprung up from you, and also birds and wild beasts.

118. From your mouth the *brāhmvṇas* came up; the *kṣatriyas* are born from you. The *vaiśyas* have been born from your thighs and the *śūdras* have come up from your feet.

119-121. From your eyes the sun came up; the wind has come from your ear; the moon (has sprung up) from your mind. Breath (has proceeded) from your internal cavity, and fire from your mouth. The sky came up from your navel, and the heaven from your head; quarters from your ear; the earth

from your feet; all this has come up from you. As the great fig-tree (the *Nyagrodha* tree) remains well in a small seed, so all this has come up (from you) with you as the seed.

122. As the fig-tree rises from the seed and the sprout, and grows, in the same way the world rises and grows from you.

123. As the plantain tree and nothing else is beheld from the barks and leaves, similarly, O lord, all this is seen to be residing in you.

124. In you is the pleasing power; it alone has come up with you. In you, free from qualities, the mixed power causing joy and affliction does not exist.

125. Salutation to you, who have remained separately and unitedly, and you who are all the beings. You are the manifest, the (unmanifest) *Pradhāna*, your first progeny (*Virāṭa Puruṣa*) and the universal lord.

126. In everything you are the all-in-all; you are everything, and you take up all forms; everything has come up from you; salutation to you, the soul of all.

127. O lord of all, you are the soul of everything, since you are present in all beings; what shall I tell you, since you know everything that is in (our) mind.

128. O lord, you have fulfilled the desire which I had. My penance is well-practised, as I have seen you, O lord of the world."

Brahmā said:

129. Son, that is the fruit of your penance that you have seen me now. Here, O Nārada, seeing me would not be in vain.

130. Therefore, ask for a boon of your liking. Everything is accomplished, O son, when I am seen.

Nārada said:

131. O sire, O lord of all beings, you remain in the heart of everyone. Is, what is mentally desired by me, not known to you?

132. O lord, I have seen the creation of the world as done by you. Therefore, seeing the gods, sages and demons, curiosity has sprung up in me.

Pulastya said :

133-134. God Brahmā, the lord of heaven, father of Nārada, was pleased, and gave a boon to Nārada: "You are the best among the sages. Due to my favour you will be fond of jesting and promoting discords, and you will move freely in the heaven, on the earth and in the nether region.

135. O sinless one, your ornaments will be, along with the sacred thread, a cloth thrown over the back, and hanging down the knees, a small umbrella, and a lute.

136. You will always obtain affection in the presence of (i.e. from) Viṣṇu, Rudra, and Śakra, and in the regions of kings.

137. You will be the instructor of the castes. This is the boon I have granted you, O sinless one. Live in heaven at your sweet will with gods waiting upon you."

CHAPTER FIVE

Destruction of Dakṣa's Sacrifice

Bhīṣma said:

1. How did Satī, Dakṣa's auspicious daughter, cast off her body ? For what reason was Dakṣa's sacrifice destroyed by Rudra ?

2. I have also a desire to know why lord Śiva, the destroyer of Tripura and greatly renowned, got angry.

Pulastya spoke :

3-8. O Bhīṣma, in olden time, Dakṣa commenced a sacrifice at Haridvāra. There hosts of gods, Pitṛs (manes), and great sages, all gods with Indra, Nāgas, Yakṣas, Suparṇas, creepers and herbs, and revered Kaśyapa, Atri, Pulastya, Pulaha, Kratu, Pracetas, Aṅgiras and Vasiṣṭha of great penance had assembled. Making the altar even, he appointed four priests. Vasiṣṭha was the Hotṛ (reciting the Ṛgvedic prayers at the sacrifice); Aṅgiras was the best Adhvaryu (officiating priest); Bṛhaspati was the Udgātṛ (chanting the hymns of Sāmaveda)

and Nārada the Brahmā (-priest). When the sacrifice commenced and oblations were offered into fires, all the Vasus and the twelve Ādityas, the two Aśvins, Maruts and the fourteen Manus arrived there.

9-11. When thus the sacrifice proceeded and (oblations were) offered into fires, then seeing that great bright splendour of food and the ground around upto ten yojanas, and the great altar prepared by all that had gathered there, and seeing, at the sacrifice, all gods led by Śakra, the auspicious Satī, spoke the following words to Prajāpati.

Satī said:

12. King of gods, Indra, mounted on Airāvata, has come with his wife Śacī, and has stayed here.

13. He, who curbs sins and who is by nature the lord of the virtuous, has arrived here with his wife Dhūmorṇā.

14. God Varuṇa (also called) Pracetas, lord of the aquatic animals and the creators of the world, has come to this pavilion along with his wife Gaurī,

15. The lord of wealth (i.e. Kubera), the supreme ruler of all the Yakṣas, and the son of the sage Viśravas, has come here with his wife Sahadevī.

16-17. He, who is the mouth of all gods, who resides in the bellies of all creatures, and for whom the sacrifices have come up, he, Nirtī, the lord of the Rākṣasas, who has been appointed as the lord of the (south-western) direction, O dear father, has come to this sacrifice with his wife.

18-19. Lord Vāyu, the giver of life in this world, and created in olden time by Brahmā, and known as Prāṇa, Apāna, Vyāna, Udāna (and) Samāna, and surrounded by his fortynine attendants, has come to this sacrifice.

20-21. Bhāskara (the Sun), having twelve souls, lord of the planets, the (two) eyes of the world, and the best resort of the gods, the lord of life, of the forests and the lord of days, the husband of Saṁjñā and the purifier of the worlds, has come here.

22-23. Your Moon, born in the family of Atri, and lord of the brāhmaṇas, of great fame, delighting the eyes, lord of the

world, by all means the master of the herbs and creepers on the earth, the lord of the constellations, has arrived here with his wife.

24-28. The eight Vasus have come; the two Aśvins have arrived; and Trees, Herbs, Gandharvas and the groups of the celestial nymphs, Vidyādharas, groups of ghosts, vampires, Yakṣas and demons, goblins of horrible deeds, and others who take away life, great rivers, and streams, oceans and islands, with mountains, and wild beasts, as well as the movable and the immovable, revered Kaśyapa, Atri, and Vasiṣṭha with other (sages), and great sages like Pulastya, Pulaha and Sanaka and others, righteous royal sages, and also the kings of the earth, all people of various castes and of the orders of life, and all labourers (have arrived here).

29-30. What is the use of prolixity in this case? The creation of Brahmā has come here. Sisters, their sons and their brothers-in-law with their wives and sons, (and) with their relatives, all these—who have been honoured by you with gifts, regards and with attendants (are assembled here).

31. You have honoured all who were invited by you; but my revered husband alone has not come.

32. All this appears to me to be void without him. I think you have not invited my husband.

33-37. In all probability you have forgotten him. Tell me everything.

Pulastya said :

Having heard the words uttered by her, Dakṣa Prajāpati, placing that virtuous, magnanimous young woman on his lap, solemnly said to her, who was devoted to her husband, and was full of love for him, the one more important to her than her own life, who desired what was dear to and good for her husband: "My dear child, hear precisely why your husband was not invited. He holds the pot of skull; puts on a hide; his body is covered over with ashes; holds a trident; has a garland of heads round his neck; is naked; and always rejoices in the cemetery; he always rubs his body with ashes.

38-41. He puts on a tiger's hide, and has a garment of

elephant's skin. On his head there is a string of skulls and he has in his hand, a club with a skull at its top and has a snake tied round his waist; has put a ring round his organ of generation; has made Vāsuki, the lord of serpents, his sacred thread. He always moves in this form on the earth. (He has with him) many naked attendants, goblins, and groups of creatures. He has three eyes, a trident, and is always engaged in music and dance. Your husband always does similar (other) contemptible things.

42. (He) in the presence of gods would cause shame to me. What kind of garment does he have? He does not honour (i.e. care for) a residence.

43. O child, due to these faults and fearing public censure I have not invited him, O my daughter.

44-45. After this sacrifice is over, bringing your husband and honouring him with you, I shall offer the three-eyed one, with respects, a worship uncommon in the three worlds. I have told you this great reason for (my) shame.

46-49. You should not be angry for this; everyone should have what he deserves. O daughter, those who have done any good or bad deed in a previous existence, get its fruit like (i.e. according to) that in this existence. Seeing other's prosperity, charming with grace and good fortune, do not get excited: enjoy the fruit of (what was) done formerly. O you virtuous lady, appearance, beauty and blessedness, delightful ornaments, and birth in a great family, and extremely handsome body—all these are obtained by men due to good fortune.

50-51. Do not censure yourself, O virtuous lady, nor blame your destiny. This is the destined fruit. Who can give it to whom? No one is strong, or foolish, or wise. Wisdom or power comes due to former deeds.

52. These gods have secured heaven, and the shining ones have remained there and in various fields, for a long time by means of religious merit and penance.

53-57. They enjoy the fruit of the religious merit that they have earned."

Thus addressed, that chaste lady, full of terrible wrath, with her eyes red with anger, and condemning her father (said): "O father, it is as you told me. Every person partakes of his

religious merit; gets wealth by means of his merit; gets birth as a result of his religious merit; and enjoyments have their basis in religious merit. Therefore he is the lord of the worlds, and the best of the best. By him, the intelligent one, these positions are given to all these. That highest god has those virtues which even the tongue of the Creator is unable to narrate.

58. The ashes, bones, skulls, residence in a cemetery, the serpents like gonasa, evil spirits, his attendants, ghosts, fiends, Guhyakas are his ornaments.

59-64. He is the author and the creator; he guards the quarters. By the favour of Rudra, Indra attained heaven. If there is godhead in Rudra, if Śiva is omnipotent, then truly Śaṅkara should destroy your sacrifice. If I have some penance (to my credit), or if I have moral merit, then by the fruit of that merit your sacrifice will perish. If I am dear to the lord, if he will liberate me, then truly your pride will come to an end."

Speaking thus, and contemplating the supreme spirit, she burnt herself with the lustre residing in her body, while the gods, demons, serpents, Gandharvas, attendants and Guhyakas said: "Oh ! what is this, what is this ?"

65. Then she, the angry one, cast her body on the bank of the Ganges. That sacred place called *Saunaka* is on the western bank of the Ganges.

66. Hearing that news, Rudra, extremely pained at the loss of his wife, thought of destroying the sacrifice even when the gods were watching it.

67. For the destruction of Dakṣa's sacrifice, the crores of his attendants were ordered; and also the evil demons, the followers of Gajānana, the spirits, ghosts and fiends (were ordered).

68. Having gone (to the place of the sacrifice) they vanquished all gods; caused them to flee. When the sacrifice was destroyed, Dakṣa became devoid of energy and inactive.

69-70. Being alarmed, he approached Śaṅkara, the god of gods, and said to him: "I did not know your true character as the lord and master of the gods. You are the lord of this world,

and gods are conquered by you. O great lord, favour me and withdraw all your attendants.

71-77. The sacrifice has gone to the heaven after being caused to fly away by your brave attendants of various kinds, of various mouths, teeth and lips, ready with various kinds of weapons, shining with matted hair, being bitten (i.e. touched) by many great serpents, full of intense and excessive pride, terrible, and hitting terribly, taking forms according to their desire, ugly-looking, having all desires, having invincible power, fearful, having armours, and moving trickishly, having unsteady matted hair, their laughing faces looking fierce due to the fangs, having great energy like the cheeks of elephants (?), having bodies like lions, and some of them stinking with madness and staggering like lamp (-flames) having quivering brilliance. (They are) crying like beasts, tigers, and lions, wearing hides like hyenas, using the wreaths of sepents as sacred threads, holding lances, swords and sharp-edged spears, carrying in their hands hatchets and barbed missiles, and destructive weapons, saws, bows and (other) fatal missiles.

78. Sacrifice, surrounded by very invincible powerful attendants like the sun with planets, O Śaṅkara, and taking the form of a deer, and being frightened, fled and went to heaven.

79-80. My saluation to the god resembling a conch, accompanied by his attendants, and by Nandi. My salutation to Soma, seated on a bull, and the destroyer of the sacrifice and time, and to him having the quarters as his garments, and to him of strong lustre.

81-87. My salutation to Brahmā, Brahmaṇya, having the body of Brahmā, to the unlimited one, to Girīśa, to the lord of gods, and to Īśāna, to Rudra, to him resembling the thunderbolt, to Śiva, to Krathana, to the lord of the gods, and of demons and sages; to Dhūmogra, Virūpa, Yajvan, to the one of a fearful form, to Virūpākṣa, Aśubhākṣa, and Sahasrākṣa; to Muṇḍa, Caṇḍamuṇḍa, the holder of an excellent club with a skull at the top, to Kavyarūpa, Havya, and the destroyer of all; my salutation to (the lord), compassionate to his devotees and to him praised by the muttered prayer (addressed) to Rudra; to Virūpa, Sarūpa, to him who takes hundreds of forms; my salutation to Pañcāsya, Śubhāsya and Candrāsya, to the giver of

boons, to Varāha, to Kūrma and to Mṛga; to him having a sportive lock of hair, and to the holder of a water-pot, to Viśvanāman, to Viśva and to Viśveśa.

88. O three-eyed one, O destroyer of Tripura, give protection to us (and to me) who have taken refuge in you, through sincerity of speech, mind and body."

89. The lord, thus praised by Dakṣa, with his body afflicted, and propitiated very much with this divine eulogy (said):

90. "O Prajāpati, I have given you the entire fruit of the sacrifice. You will get its excellent fruit leading to the accomplishment of all (your) desires."

91. Thus addressed by the lord, Dakṣa, having saluted the lord of gods, and being watched by Śiva's attendants, went to his residence.

92. (And) then the lord, due to the grief for his wife Satī, and thinking of her—'Where has (my) beloved gone?'—remained at Gaṅgādvāra.

93. Nārada approached him who was overpowered by grief. (He said): "O lord of gods, that Satī, your wife, is dead.

94. She, the knower of the Vedas and their significance, has taken up another body as the daughter of Himavat, born from the womb of Menā."

95. Having heard this, the lord saw her descending into his meditation. Regarding himself blessed, the lord then remained (there).

96. Attaining youth, the goddess married again. Thus, O Bhīṣma, I have told you how the Sacrifice perished in olden times.

CHAPTER SIX

Birth of Devas, Daityas, Birds and Serpents etc.

Bhīṣma said:

1. O sire, tell me duly and in detail, about the birth of gods, demons and of the Gandharvas, serpents and goblins.

Pulastya spoke :

2. The creation in ancient times is said to be effected by volition, sight and touch; (but) the creation after Prācetasa Dakṣa is effected by coitus.

3-4. Listen, O Kaurava, as to how he created (gods etc.): When he was creating groups of gods, sages and serpents, the world did not grow. So Dakṣa generated thousands of sons on his young maid-servant.

5-6. Seeing those magnanimous ones (i.e. Dakṣa's sons), desiring to create various kinds of beings, Nārada said to Dakṣa's sons who approached him:

"O you best sages, knowing the entire measure of the earth up and down, you should (proceed to) create with discrimination."

7. Having heard these words, they went in all directions; and even now have not returned as rivers from the sea.

8. When Haryaśvas had disappeared, Dakṣa Prajāpati again produced a thousand sons on Vīriṇī.

9-10. Those (sons) named Śabalāśva gathered in the act of creation. To them, who went after (i.e. approached) Nārada, the sage told as before:

"Having known the entire extent of the earth, and coming back, you will especially undertake the creation."

11. They followed their brothers along the same path. Since then a younger brother does not desire (to follow) the path of the (elder) brother.

12-16. The one who follows, gets into trouble; therefore, one should avoid it. When they too disappeared, Prācetasa Dakṣa Prajāpati generated sixty daughters on Vīriṇī. He gave (in marriage) ten (daughters) to Dharma, and thirteen to Kaśyapa, twenty-seven to Soma, and four to Ariṣṭanemi, two to Bhṛgu's son, two to intelligent Kṛśāśva, and gave two to Aṅgiras. Hear in detail the names of these mothers of gods and the expanse of mankind from the beginning: Arundhatī, Vasu, Jāmī, Lambā, Bhānu, Marutvatī, Saṅkalpā, Muhūrtā, Sādehyā, and the beautiful Viśvā.

17. These are known to be the wives of Dharma. Know from

me their sons; Viśvedevas were (the sons) of Viśvā, and Sādhyā gave birth to Sādhyas.

18. Marutvāns were born of Marutvatī, and Vasavas of Vasu; Bhānus of Bhānu and Muhūrtajas of Muhūrtā.

19. Those known as Ghoṣa were born of Lambā and Nāgavīthīs were born of Jāmī. Pṛthvītala and Sambhūta were born of Arundhatī.

20-23. Saṁkalpas were born of Saṁkalpā. Understand (now) the progeny of Vasu. Gods, bright and pervading all quarters, are called Vasus. Hear their names from me: Āpa, Dhruva, Soma, Dhara, Anila, Anala, Pratyūṣa and Prabhāsa are known as the eight Vasus. Āpa had four sons: Śrānta, Vaitaṇḍa and Śānta and the sage Babhru—(they were) the officers protecting the sacrifice. Kāla was the son of Dhruva, and Varcas was born from Soma.

24-25. Draviṇa and Havyavāha—these two are said to be the sons of Dhara. Hari's sons were: Kalpāntastha and Prāṇa, Ramaṇa and also Śiśira, as well as the charming Dhava and Śiva. Śiva obtained a son, having the mind's speed and giving (causing) unknown speed.

26. Anala also obtained sons like Śākha, Viśākha—self-existent in (supreme authorities on?) the Vedas—having mostly the qualities of fire.

27. Then Kārtikeya was known to be the child of the Kṛttikās. Ṛbhu, Muni and Devala were the sons of Pratyūṣa.

28-34. Viśvakarmā Prajāpati was the son of Prabhāsa. He was an architect (skilled) in (fashioning) palaces, houses, gardens, images, ornaments, lakes, parks and wells; he also was the carpenter of gods. Ajaikapāda, Ahirbudhnya, Virūpākṣa, Raivata, Hara, Bahurūpa, Tryambaka the lord of gods, Sāvitra, Jayanta, Pinākin, and Aparājita—these eleven, the lords of (Śiva's) attendants, are called Rudra. These mind-born ones and holders of tridents are said to have eightyfour crores of imperishable sons, who, being the principal attendants in all the directions, protect; these are the sons and grandsons born from the womb of Surabhi. I shall name the sons and grandsons of Kaśyapa's wives: Aditi, Diti, Danu, Ariṣṭā, Surasā, Surabhi, Vinatā, Tāmrā, Krodhavaśā, Irā, Kadrū, Khasā, and Muni.

35-39. Hear now the (names of the) sons born from them: Those gods who were known as Tuṣita in the period of Cākṣuṣa Manu were known as the twelve Ādityas in the Vaivasvata period. Indra, Dhātā, Bhaga, Tvaṣṭā, Mitra, Varuṇa, Aryaman, Vivasvān, Savitā, Pūṣan, Aṁśumān, and Viṣṇu—these twelve are thousand-rayed Ādityas. From Kaśyapa, the son of Marīca, were born the sons of Aditi. The sons of the sage Kṛśāśva are known as Devapraharaṇa. These groups of gods, O dear one, are born and perish in the Manu-periods and in each Kalpa.

40. We have heard that Diti got two sons, Hiraṇyakaśipu and Hiraṇyākṣa, from Kaśyapa.

41. Similarly, four sons were born from Hiraṇyakaśipu: Prahlāda, Anuhlāda, Saṁhlāda, and Uhlāda.

42. The sons of Prahlāda were Āyuṣmān, Śibi, and Bāṣkali. The fourth son was Virocana by name. He got a son named Bali.

43. O king, Bali had a hundred sons with Bāṇa as the eldest; and also Dhṛtarāṣṭra, Sūrya, Vivasvān and Aṁśutāpana.

44. Nikumbha, Nāmāgu, Vakṣa, Kukṣi, Bhauma, and Bhīṣaṇa were many other (sons): but the eldest, viz. Bāṇa was preeminent in virtues.

45-47. Bāṇa had a thousand arms, and was endowed with excellence (in the use) of all missiles; and in his city the Trident-holder, pleased by his (i.e. Bāṇa's) penance lived, and his being the destroyer (Mahākāla) of the world became significant. Hiraṇyākṣa's son was Andhaka by name. And Bhūtasantāpana, and Mahānāga also were (his sons). From these were born seventyseven crores of sons and grandsons.

48. They were very powerful, had gigantic bodies and many forms and were very vigorous. From Kaśyapa, Danu obtained a hundred sons proud of boons.

49-53. Among them Vipracitti, of great power, was the chief. (Others were) Dviraṣṭamūrdhā, Śakuni, Śaṅkuśirodhara, Ayomukha, Śambara, Kapila, Vāmana, Marīci, Māgadha, and Hari. Gajaśiras, Nidrādhara, Ketu, Ketuvīrya Taśakratu, Indramitragraha, Vrajanābha, Ekavastra, Mahābāhu, Vajrākṣa, Tāraka, Asiloman, Puloman, Vikurvāṇa, Mahāpura, Svarbhānu, and Vṛṣaparvan—these and others were also Danu's

sons. Suprabhā was Svarbhānu's daughter, and Śacī was the daughter of Puloman.

54. Maya's daughters were Upadānavī, Mandodarī and Kuhū. Vṛṣaparvan's daughters were Sarmiṣṭhā, Sundarī and Caṇḍā.

55. Pulomā and Kālakā were the two daughters of Vaiśvānara; Mārīca's very spirited wife had many children.

56. From the two, sixty thousand Dānavas were born in olden times; Mārīca generated the Paulomas and Kālakhañjas.

57. They, living in Hiraṇyapura, having obtained a boon from Brahmā, were incapable of being killed by men, but were killed by Arjuna.

58-60. Vipracitti begot nine sons on Siṁhikā. Hiraṇyakaśipu's sister's sons were thirteen: Kaṁsa, Śaṁkha, Rājendra, Nala, Vātāpi, Ilvala, Namuci, Khasṛma, Añjana, Naraka, Kālanābha, Paramāṇu and the well-known Kalpavīrya, who exalted Danu's race.

61-63. In the family of the demon Saṁhlāda, (were) born the Nivātakavacas, incapable of being killed by all gods, Gandharvas, serpents and fiends, (but) who were killed in battle by Arjuna resorting to power. From the semen of Mārīca, Tāmrā gave birth to six daughters: Śukī, Śyenī, Bhāsī, Sugṛdhrī, Gṛdhrikā and Śucī. Śukī lawfully gave birth to parrots and owls.

64. Śyenī gave birth to hawks and Bhāsī to ospreys, Gṛdhrī to vultures and Sugṛdhrī to birds like pigeons.

65-67. Śucī gave birth to swans, cranes and ducks. These are said to be the sons of Tāmrā. Listen to (the names of the offspring) of Vinatā: Garuḍa, the best among birds, and Aruṇa, the lord of birds, and daughter Saudāminī well-known in the sky. Sampāti and Jaṭāyu were the two sons of Aruṇa; Sampāti's son was Babhru, who was swift and very well-known.

68. Jaṭāyu's famous sons were Karṇikāra and Śatagāmin. From them innumerable sons and grandsons of birds were born.

69. A thousand serpents were formerly born on Surasā. Kadrū, of a good vow, obtained a thousand (sons), the Nāgas.

70-74. Of them, O subduer of enemies, twentysix prominent ones are famous: Śeṣa, Vāsuki, Karkoṭa, Śaṅkha, Airāvata, Kambala, Dhanañjaya, Mahānīla, Padma, Aśvatara, Takṣaka, Elāpatra,

Mahāpadma, Dhṛtarāṣṭra, Balāhaka, Śaṅkhapāla, Mahāśaṅkha, Puṣpadamṣṭra, Śubhānana, Śaṅkha, Romāca, Nahuṣa, Ramaṇa, Paṇina, Kapila, Durmukha, and Patañjali. These had innumerable sons and grandsons, who were mostly burnt in the abode of Janamejaya. Krodhavaśā gave birth to the well-known group of demons.

75-76. A lakh of these snakes perished at the hands of Bhīmasena. From Kaśyapa Surabhi formerly gave birth to snakes, jackals, crows etc. and the triad of buffaloes, cows and excellent ladies. Similarly, Muni gave birth to a group of sages and of the celestial nymphs.

77. In the same, way, Ariṣṭā gave birth to many Kinnaras and Gandharvas; Irā created all the grass, trees and clumps of creepers.

78. Khasā gave birth to crores of Yakṣas and demons. These hundreds and thousands are Kaśyapa's relatives.

79. O Bhīṣma, this is known to be the creation in the Manu-period named Svārociṣa. Then, O you, conversant with religious law, Diti gave birth to fortynine Maruts, all dear to gods.

CHAPTER SEVEN

Description of Manu Periods

Bhīṣma said :

1. How did Maruts, the sons of Diti, become dear to gods, and how did they have excellent intimacy with gods?

Pulastya spoke :

2. Formerly, in the war between the gods and the demons, when, by Hari and gods, her sons and grandsons were killed, Diti, afflicted with grief, went to the excellent terrestrial globe.

3. At the great sacred place in Puṣkara, on the auspicious bank of the Sarasvatī, Diti the mother of the Daityas, intent upon propitiating her husband, practised a severe penance.

4-6. She, of a good vow, afflicted with old age and grief, subsisting on fruit, performed fully, for a hundred years, a penance, with vows like Kṛcchra-cāndrāyaṇa, for the sages. Then she, tormented by penance, asked Vasiṣṭha and others: "Tell me a vow that will remove my grief for my sons and will cause good luck in this and the next world".

7. Vasiṣṭha and others told (her) about the vow of the full-moon night of Jyeṣṭha, due to the auspiciousness of which she becamε free from the grief for her sons.

Bhīṣma said:

8. O brāhmaṇa, I wish to hear about the vow of the full-moon of Jyeṣṭha, by which Diti got back her fortynine sons.

Pulastya said:

9. Hear from me in details the vow which was formerly told by Vasiṣṭha and others to Diti.

10-13. In the bright fortnight of Jyeṣṭha, on the full-moon day, one, of a pure vow, should place an unbruised pitcher filled with white rice, and having many fruits and sugarcanes, covered with a couple of white clothes, and besmeared with sandal; then one should put on it a copper-vessel, containing gold according to one's capacity, and various kinds of eatables and jaggery; in a hollow of a lotus, one should instal a golden image of Brahmā. To his (i.e. Brahmā's) left, one should fashion (the image of) Sāvitrī made of sugar.

14. To them he should offer perfume and incense and have vocal and instrumental music. How can one do it without it since Brahmā lives in the lotus?

15-18. Having fashioned an auspicious image made of jaggery and called Brahmā, one should worship Brahmā with white flowers, sacred grains and sesamum; one should worship him, saying 'Salutation to Brahmā' while worshipping his feet; saying 'Salutation to Saubhāgyada' while worshipping his shanks; saying 'Salutation to Viriñca' while worshipping his hair of thinghs; saying' 'Salutation to Manmatha' while worshipping his waist; saying 'Salutation to Svacchodara' while worshipping his belly; saying 'Salutation to Atandra' while worshipping his chest; saying 'Salutation to Padmamukha'

while worshipping his face; saying 'Salutation to Vedapāṇi' while worshipping his arms: saying 'Salutation to Sarvātman' while worshipping his head; and one should also worship the lotus. Then in the morning one should present the pitcher to a brāhmaṇa.

19-20. With devotion one should feed the brāhmaṇa and oneself eat saltless (food), and devoutly cicumambulate and recite this hymn: 'The revered one, the grandsire of all the worlds, who lives in the hearts of all people, and who is called Ānanda (joy), may be pleased now'.

21. With this rite one should practise the vow every month; and observing a fast, one should worship the immutable Brahmā on every full-moon day.

22-23. Eating one fruit (only) one should at night sleep on the ground. Then in the thirteenth month one should give a bed to Viriñca with ghee and a cow and with all ingredients, and fashioning a golden image of Brahmā and (an image of Sāvitrī) of silver.

24-25. (One should say:) 'May the creator born from a lotus obtain Sāvitrī.' Honouring a brāhmaṇa with his wife, by (giving them) garments and ornaments, one should give a cow etc. according to one's ability and should say: 'Be pleased'. One should perform a sacrifice with white sesamum and utter the names of Brahmā.

26. One, knowing the religious practices, should, along with ghee made from cow's milk, give money and a garland of flowers to brahmaṇas according to one's capacity.

27. One, who—even ladies (can observe this vow)—observes (the vow) according to the rite on a full-moon day, being free from all sins, gets identity with Brahman.

28. In this world (such a) one certainly obtains excellent sons and good fortune. He, who is Brahmā, is known to be Viṣṇu, to be the essence of joy, and Maheśvara.

29. One who desires happiness should remember the lord in any form one likes. Having heard this, Diti did everything fully.

30. Kaśyapa, due to the great virtue of her vow, having come there with great joy, made that rough (lady) full of form and beauty.

31. He persuaded her (to ask for) boons, and she chose an excellent boon: "I desire a powerful, very lustrous, magnanimous son, capable of killing all gods, to murder Indra."

32-34. Kaśyapa uttered these words: "With this (boon) I shall give you a powerful son who will kill Indra; but, O you auspicious one, do this: O you of beautiful breasts, I shall today perform the Āpastamba sacrifice for (obtaining) a son. Then I shall deposit my semen (into you) after touching your breasts, O auspicious one. O lady, you will have a son capable of killing Indra."

35. Then he performed the Āpastamba sacrifice with (i.e. spending) great wealth for (obtaining) a son, and hurriedly offered the oblation saying: "O enemy of Indra, be (conceived)."

36. The gods fainted and the demons and the fiends turned away their faces. Kaśyapa then put the semen into Diti, and again said to her:

37. "Your face is like the moon; your breasts resemble the *bilva*-fruit (are stout). Your lips have the form of corals and your complexion is very lovely.

38. Seeing you, O you lady of large eyes, I forget my own body. Therefore, O lady, of charming hips, I have, with my own hand (i.e. myself), deposited my seed into your body.

39-41. You should, O lady, having an excellent face, take care of this foetus in a penance-grove for one hundred years. During pregnancy you should not eat in the evening; you should not remain under, or go to the roots of, trees. You should not resort to (i.e. handle) instruments like mortar, pestle etc.; you should not plunge into water, and should avoid a vacant dwelling.

42. You should not remain on ant-hills; you should not be dejected in mind; you should not write (i.e. scratch) with nails on the ground, on charcoal, or ashes.

43. You should not always be sleepy, and should avoid (acts causing) fatigue. You should not come to rest upon charcoal or ashes of husk or bowls of bones.

44. You should avoid quarrel with people, and should avoid smearing your body with oily substances; you should not remain with loose hair and should never remain impure.

45. You should never sleep either by raising or lowering your head; should not be without garments (on your person); should not be dejected or with wet feet.

46. You should not utter inauspicious words; you should not laugh excessively Intent upon auspiciousness, you should everyday perform worship along with the elders.

47-48. You should take bath with water connected (i.e. mixed) with all herbs; having protected yourself and with a desire to serve, and intent upon worshipping with vows, you should keep a pleasing face, and be engrossed in the things dear to your husband; should never condemn (your) husband in any condition.

49. Should never say: 'I am emaciated, weak; old age has come upon me; my breasts have moved (away) from their place, and face is curled with folds. You have made me like this'." (Before departing, he said:) "may it be well with you. I shall go (now)".

50-51. When she said "All right", he, in the presence of all beings, vanished there only. Then she took to the vow as told by her husband.

52-57. Knowing that and leaving gods' residence, Indra came near her and remained there desiring to hear what she said. Indra wanted to know the weak points of Diti. He was acting in a false manner, distracted interanally and having a smiling face outwardly, as it were not knowing her mission and doing (only) what was good for him. She regarded herself as blessed, and with a proud mind, through joy, not cleansing her feet, lay anywhere by day, with hair let loose and with her head raised. when only three days were left for hundred years to be completed. Then, taking that opportunity, the lord of Śacī, and the ruler of gods, entering inside (her body), cut the foetus into seven parts with his bolt; then those (pieces) were born as sons, as bright as the sun.

58-59. Those seven boys who were crying were suppressed (i.e. appeased) with the water of libation. Again Indra, with the bolt in his hand, cut each of the crying ones, who were in the womb, into seven pieces. Thus cut into fortynine (in number) they cried very much.

60-62. Again and again Indra suppressed (i.e. appeased) them by saying, 'Do not cry'. Then the killer of Vṛtra conjectured: 'Due to the virtue of which act have they survived ? He knew by means of (his) religious merit that this was the fruit of the Paurṇamāsī (vow), or indeed this happened as a result of the worship of Brahmā; (so) though struck by the bolt, they did not perish.

63. Even one became many. Since the foetus was protected, and they indeed could not be killed, let them be gods.

64-65. Since, when born from the womb, they were told not to cry, therefore, let them be named Maruts, and let them be happy'. Then the lord of gods, having propitiated Diti, (said to her) : "Forgive me; resorting to the rule of need, I did this bad act."

66. The lord of gods, making the group of Maruts equal to gods, and putting Diti along with her sons in an aeroplane, went to heaven.

67. Since then all the Maruts enjoyed a share in the sacrificial offerings. They did not have unity with the Asuras; therefore, they were dear to gods.

Bhīṣma said:

68. O brāhmaṇa, you have explained to me in detail the initial creation. Tell me what is the secondary creation and (who are) the lords (and) of which (species).

Pulastya spoke :

69-70. When Pṛthu was crowned (as the king) of all the kingdom, he became the lord on the earth; Brahmā made Soma (the moon) having radiance within, the lord of the herbs, sacrificial vows, and austerities and of constellations, stars, brāhmaṇas, clumps of trees and spreading creepers. Similarly he made Varuṇa the lord of waters, and Vaiśravaṇa (i.e. Kubera) the lord of wealth.

71. He made Viṣṇu the lord of the suns and Vasus, and Agni the lord of the worlds; made Dakṣa the lord of Prajāpatis, and Śakra the lord of Maruts.

72. He made Prahlāda the lord of the kings of Daityas,

and of Dānavas. He made the trident-holder the lord of demons, fiends, beasts, spirits, Yakṣas and vampires.

73. He made Himālaya mountain the lord of mountains, and ocean the lord of rivers. He made Citraratha the chief of the Gandharvas, Vidyādharas and Kinnaras.

74. He appointed Vāsuki of strong power as the lord of serpent-demons, and Takṣaka as the lord of snakes. He made the lordly elephant, Airāvata by name, the lord of the quarter-elephants.

75. He made Suparṇa the lord of birds and Uccaiḥśravas the lord of horses. He made lion the lord of beasts, bull the lord of cows, and the fig tree with waving leaves the lord of plants.

76. Then Brahmā consecrated these as the lords of quarters: He consecrated Suvarman, eminent as a foe, as the lord of the eastern quarter.

77. Then he made him—Śaṅkha by name—the lord of the south. Brahmā made Ketumanta the lord of the (western) direction.

78. Then Prajāpati made Hiraṇyaroman, the son of Megha, the lord of the northern direction.

Even now, the lords of quarters always carrying upon them (the responsibility of the protection of the earth) protect the earth.

79. Along with these four, he first installed as the king of the earth (a man) Pṛthu by name. When the period of Manu named Cākṣuṣa was over, he made this (period) of Vaivasvata (Manu) on the earth.

80. When the period of Manu by name Cākṣuṣa was over, and when the period called Vaivasvata set in, he, born in the solar family, became the king, with his insignia, of this movable and immovable (creation).

Pulastya said:

81-82. O son of Kuru, listen, in short, with concentrated and gracious mind, to all the periods of Manus and their lives, the measure of a Kalpa, and the creation in it. Formerly in the period of Svāyambhuva Manu, there were gods called Yāmā.

83-84. And also seven sages only like Marīci and others were said to be there. These ten increased the race of Manu: Āgnīdhra, Agnibāhu, Vibhu, Savana, Jyotiṣmat, Dyutimat, Bhavya, Medhā, Medhātithi, Vasu.

85. These, having brought about secondary creation, reached the highest place. Thus is described the Svāyambhuva period; after this comes the Svārocisa.

86. Svārociṣa's four sons, having god-like lustre were: Nabha, Nabhasya, Bhāvana, and Kīrtivardhana.

87. The seven sages were: Datta, Agni, Cyavana, Stambha, Prāṇa, Kaśyapa and Arvābṛhaspati.

88-93. Then, in the Svārociṣa period, gods were called Tuṣita. The seven sons of Vasiṣṭha were then the Prajāpatis: Havi, Indra, Sukṛta, Mūrti, Āpa, Jyotiratha, and Smṛta. This is said to be the second period of Manu.

After this I shall narrate the next auspicious period of Manu. In it the Manu named Auttami produced ten sons; Iṣa, Ūrja, Tanūja, Śuci, Śukra, Madhu, Mādhava, Nabhasya, Nabha, Saha, Sahasya and excellent Kīrtivardhana were the twelve Ādityas. Gods were (then) called Ūrja. The seven sages were:

Kaukabhiṇḍa, Kutuṇḍa, Dālbhya, Śaṅkha, Pravāhita, Miti and Sammiti; and these seven increased the contemplation of the supreme spirit.

94-95. The fourth period of Manu is known as Tāmasa. The names of the seven sages in it (are): Kapi, Pṛthu, Agni, Akapi, Kavi, Janya and Dhāman. The hosts of gods in the Tāmasa period were called Sādhyas.

96-98. All the ten sons of Tāmasa, viz. Akalmaṣa, Tapa, Dhanvi, Tapomūla, Tapodhana, Taporāśi; Tapasya, Sutapasya and Parantapa increased the race. Similarly, listen to the fifth, i.e. the Raivata:

Devabāhu, Subāhu, Parjanya, Samaya, Muni, Hiraṇya-roman, Saptāśva are said to be the seven sages.

99-102. The gods Bhūtarajas are similarly said to be the elements. These ten are the sons of Raivata, (they are) endowed with piety, vigour and power:

Avaśa, Tattvadarśin, Vītimān, Havyapa, Kapi, Mukta, Nirutsuka, Sattva, Nirmoha, and Prakāśaka.

Bhṛgu, Sudhāma, Viraja, Sahiṣṇu, Nārada, Vivasvān and Kṛti were the seven sages in the Cākṣuṣa period; and the gods were known as Lekhā; and the Vibhus also were separately termed as gods.

103-104. When the Cākṣuṣa period set in, the gods had the fifth world: and similarly Cākṣuṣa had ten sons—Ruru and others. They have already been mentioned by me in the Svāyambhuva family. Thus I have described the Cākṣuṣa period to you.

105-106. I shall (now) tell you about the seventh which is called Vaivasvata. Now the seven great sages are: Atri and Vasiṣṭha, Kaśyapa and Gautama, the contemplative Bharadvāja, the valorous Viśvāmitra and Jamadagni.

107. After setting the religious order, they will reach the highest place. I shall describe to you the future period of Sāvarṇya Manu.

108. The sages (of this Manvantara) are said to be : Aśvatthāman, Śaradvān, Kauśika, Gālava, Śatānanda, Kāśyapa and Rāma.

109-110. Dhṛti, Varīyān, Yavasu, Suvarṇa and Dhṛti (again), Variṣṇu, Vīrya, Sumati, Vasu and powerful Śukra are said to be the sons of the future Sāvarṇi Manu. Raucya and others also are said to be Manus.

111. Raucya, the son ef Prajāpati Ruci will be a Manu; and also Bhautya, the son of Bhūti, will be a Manu.

112. Then Merusāvarṇi, son of Brahmā, is said to be a Manu. And also Ṛbhu, Ṛtudhāman, Viśvaksena will (each) be a Manu.

113. Past and future Manus are (thus) described (by me). O prince, a thousand *yugas* will be occupied by (each one of) these.

114. Having created all these mobile and immobile beings in their own periods, they will, at the end of the *kalpa*, obtain release along with Brahmā.

115. At the end of a thousand *yugas* they will again and again perish, and led by Brahmā will then be absorbed in Viṣṇu.

CHAPTER EIGHT

Description of the Solar Race

Bhīṣma said:

1. It is heard that the earth was formerly enjoyed by many kings. They are (called) Pārthiva on account of their connection with the earth; but on account of (its) connection with whom is the Pṛthvī (earth) so called ?

2. Why is the earth given that technical name ? Tell me why it has the name Gau, or why it is (called) Bhū ?

Pulastya said :

3. Formerly Aṅga by name was the Prajāpati of the *Kṛta-yuga.* He married Mṛtyu's extremely ugly daughter named Sunīthā. Her son was Vena.

4-12. This king was attached to wickedness, and was lustful and powerful. He did unrighteous things to people, and took away others' wives. Though entreated by the great sages for his success and for the (good of the) world, he, of an impure mind, did not grant them safety. The sinless brāhmaṇas distressed with the fear of anarchy, having killed him, with a curse, forcibly churned his body. From that body, being churned, the Mlecha tribes, dark like collyrium, due to the (presence of) the mother's portion in the body were created. Due to the contact of the father's portion, from the right hand of the body a pious son, full of divine lustre, doing righteous things, and with a bow, an arrow, a mace and gems, an armour and armlets, named Pṛthu, who was Viṣṇu himself, was born. Being consecrated by the brāhmaṇas, and having practised a very difficult penance, he, due to Viṣṇu's boon, became the lord of all. Seeing the earth without sacred study, without oblation to deities, and void of righteous behaviour, he, of unlimited valour, was, through anger, quite ready to pierce it with his arrow. Then the earth, taking up the form of a cow, was about to flee.

13. Pṛthu, having a bow and arrows, pursued her. Then remaining in one place, she said: "What should I do ?"

14. Pṛthu also uttered (these) words : "O you of righteous vow, give quickly what is desired by the world—immobile and mobile".

15. The earth said: "All right". Then king Pṛthu, making Svāyambhuva Manu the calf, milked her (milk in the pot) in his hand.

16. That milk turned into food on which the creatures subsist. Then the earth was milked by the sages, when Soma was the calf.

17-18. Vācaspati (then) milked her (lit. became the milkman); Veda was the pot, and penance the milk. Then the gods milked her when Marut was the milkman. Indra became the calf and mighty power was the milk. The pot of the gods was golden and that of the Pitṛs was silvery.

19-21. The god of death milked her when Yama was the calf and Svadhā the milk. The pot of the serpents was a hole and Takṣaka was the calf, and poison was the milk. And Dhṛtarāṣṭra and the demons too, milked her (taking the milk) in an iron pot, the milk being the trickery harassing the enemies. The calf was Virocana, the son of Prahlāda. The milkman then was Trimūrdhan, who promoted deceit.

22. O king, the Yakṣas desiring to conceal themselves, also milked the earth in ancient days, making Vivasvān, having the gem, the calf.

23. The groups of evil spirits and fiends milked the earth, marrow and clotted blood (being the milk). Raupyanābha was the milkman and Sumālin the calf.

24. The Gandharvas again, along with the groups of the celestial nymphs milked the earth, making Citraratha (Gandharva) the calf, and the fragrances in the lotus-petal (the milk).

25. Vararuci, the expert in Atharva Veda milked the cow. The mountains also milked her with various jewels (as the milk).

26. Mountain Meru milked (her with) divine herbs (as the milk). The Himālaya was the calf and the pot was made of mountains.

27. The trees also milked the (milk of the) earth, into the pot made from the Palāśa tree; the cut-off sprouts were the milk and Sāla full of flowers and woods was the milkman.

28. And the fig-tree, the lord of all trees and woods, was

the calf. Thus others also milked the earth according to their desire.

29. While Pṛthu was ruling, there prevailed longevity, wealth, and happiness. There was no poverty, and also no sick person, no poor person and no sinner.

30. When Pṛthu was ruling, there were no calamities; there was no misfortune; people not having sorrow or grief, were ever joyful.

31. Having uprooted, with the end of his bow, the big mountains, he, with the desire to do good to the people, made the terrestrial globe (i.e. the earth) even.

32-33. There were no inaccessible cities or villages; men did not die with weapons in their hands; there was no sorrow, and science of politics was honoured; men were given to piety when Pṛthu was ruling. I have narrated to you, in the manner mentioned (above), (which were) the pots, which was the milk (etc.).

34-35. He, the wise one, gave those whatever they liked, when all were giving importance to sacrifice (or, when all were giving i.e. pouring wealth into sacrifice). I have (thus) told you, O highly intelligent one, that since the earth became the daughter of Pṛthu, she accordingly was known by the wise to be Pṛthivī.

Bhīṣma said :

36. O brāhmaṇa, tell me in due order, about the entire solar dynasty; please also explain (to me) the lunar dynasty, O you who know the truth.

Pulastya said :

37. Formerly Vivasvān was born to Aditi from Kaśyapa. He had three daughters : Saṁjñā, Rājñī and Prabhā.

38. Raivata's daughter Rājñī gave birth to a son (called) Revata. Prabhā gave birth to Prabhāta and Saṁjñā to Manu.

39-40. The twins Yama and Yamunā were also born (to Saṁjñā). Then unable to bear Vivasvān's lustre, she, the beautiful daughter of Tvaṣṭṛ, produced from her own body, a blameless lady, Chāyā by name.

41-42. To her, who stood before her saying; "what should I do?" she said : "O beautiful Chāyā, you serve my husband, nourish my children with motherly affection" Saying "All right" she of a righteous vow, went to god (Vivasvān) for sensual enjoyment.

43-45. The god too, taking her to be Saṁjñā, longed for her with regard, (and) generated Sāvarṇi Manu resembling Manu (the son of Saṁjñā) in form due to his having complexion similar to that of Vaivasvata Manu. Then in due order he generated a daughter by name Tapatī, on Chāyā, the daughter of Tvaṣṭṛ, taking her to be Saṁjñā. Chāyā loved her son Manu more.

46. The former Manu (i.e. the elder one) did not tolerate it. So Yama, violent with anger, and raising his right foot, threatened (her).

47. Chāyā too, cursed Yama: "This one foot will be full of worms and pus, and blood will ooze from it."

48-49. Insulted by this curse, Yama told his father: "O god, mother has angrily cursed me without any reason. Due to child-like nature, I raised my foot a little. O lord, even though warded off by Manu, she gave me a curse.

50-52. Probably she is not our mother, since she is partial in her love." God (Vivasvān) also said in return to Yama: "O highly intelligent one, what should I do ? Who does not get misery after happiness ? Or (rather), the flow of karma is difficult to be resisted even by Bhava, then what about other creatures ? A cock will eat the worms on your leg. This leg of yours will be lame and charming."

53-54. Thus addressed and consoled, he, through detachment, and subsisting on fruits, foam and wind, and propitiating Brahmā, practised, for myriads of years, a severe penance at Puṣkara Tīrtha. The lotus-born one was pleased by the power of his penance.

55. He asked for the lordship of the world and for the eternal world of Pitṛs, and putting to test this world full of piety and impiety.

56. O innocent one, he thus obtained the lordship of the world, the supremacy over the Pitṛs and over piety and impiety.

57. Vivasvān then having come to know that act of Saṁjñā, went to Tvaṣṭṛ and angrily reported it to him.

58-60. Then Tvaṣṭṛ said these kind words to him: "O remover of darkness, not being able to bear your severe lustre, she came to me here, I, fearing you, kept her off, O lord of the sky. 'Since you have come to me here without your intention being known (by your husband), please do not enter my house'.

61. Thus addresed, she the blameless one, quickly went to the Maru country and taking the form of a mare, lived on the earth.

62-66. "Therefore, show favour to me if I deserve it. Putting you on a machine I shall take off your lustre and will make your appearance delightful to the eyes of the world, O lord." When the Sun said to him, "All right", he separated the Sun's lustre from him, and fashioned from it Viṣṇu's disk, and also Rudra's trident and Indra's bolt (all) capable of destroying the demons and the friends. Tvaṣṭṛ made the Sun's form matchless and having a thousand rays, (but) without feet. He could not see the form of the feet of the Sun. Even now nobody should ever fashion the (Sun's image with) feet.

67. He, the most sinful one, who fashions it, reaches a censured condition, and contracts leprosy, known to be miserable in this world.

68. Therefore one, desiring religious merit and sensual enjoyments, should never fashion in pictures and temples the feet of the intelligent lord of lords.

69-70. Then the love-striken lord of gods going to the earth in the guise of a horse and endowed with great lustre, had oral coitus with her; and the mind of Saṁjñā, afflicted by fear, became agitated.

71. Suspecting him to be a stranger, she threw out (his semen) through her nostrils. We have heard that from that semen Aśvins were born.

72. They became known as Dasra (wonder-workers) and Nāsatya (truthful) (due to their being born) from the nostrils.

73. Full of joy, he went to the heaven with his wife in an aeroplane. Sāvarṇya Manu also is even now practising penance on Meru.

74. Śani also, due to the power of his penance, attained equality with the planets, and Yamunā and Tapatī became rivers.

75. Similarly, Viṣṭhi too, of a terrible form, settled in the form of time. Vaivasvata Manu too had ten sons.

76-77. Out of them Ila was the first who was born as a result of a sacrifice performed to obtain a male issue. (The ten sons were:) Ikṣvāku, Kuśanābha, Ariṣṭa and Dhṛṣṭa, Nariṣyanta, Karūṣa, and very powerful Śaryāti, Pṛṣadhra, and Nābhāga; all these were divine men.

78. Manu, having first consecrated his righteous son Ila, went to the Puṣkara penance-grove for (practising) penance.

79. For his success Brahmā, the giver of boons, came there, (and said to him:) "Well-being to you, O Mānaveya; ask for a boon".

80-81. Then he said to the lotus-born god, having lotus-like eyes : "O lotus-born, lord, let all the righteous kings, the lords on the earth, be under my control, through your favour". Saying "Let it be so", the lord of gods vanished there only.

82-85. Then coming (back) to Ayodhyā, he lived as before. Then, once, Ila, Manu's son, seated in a chariot, moved out on this earth, rich with kings, for the fulfilment of an object, and roaming over all regions and subduing kings; and he, the brave one, being attracted, went to Śaṅkara's great grove called Śaravaṇa, full of desire-yielding creepers and trees, in which, Śiva, lord of gods, having the crescent moon on his head, sports with Umā. Formerly a convention was fixed about that Śaravaṇa :

86. "Whatever called male enters our grove, all that, within a radius of ten yojanas, will turn into a female."

87. Not knowing this convention, king Ila entered Śaravaṇa, (and) instantly became a woman, and the same moment (his) horse turned into a mare.

88-91. And while in the female body, he forgot everything that he did as a man; he became a slender lady called Ilā, having plump, raised and compact breasts, raised hips and loins, having long and dark eyes like lotus-leaves, having a face like the full moon, having plump, raised and long arms, and dark, curly and fine hair, of a charming face and talking sweetly and

indistinctly, of a slender shape, with a fair complexion, and having thin, reddish, sprout-like nails, having bow-like eyebrows, and with a gait concealing (i.e. superior to) that of a swan.

92-94. The beautiful young woman, wandering in the forest, thought: 'Who would be my father, or brother, or mother here ? To which husband am I given ? For how many years am I (living) on the earth ?' While thinking (thus), she, a lady of an excellent complexion, was seen by (Budha), the son of Soma, with his mind seized by the figure of Ilā. Budha, oppressed by love, tried to secure her.

95-96. He, of a distinguished form, bald-headed, entered the grove with a water-pot and a book, a bamboo-stick in his hand, having a ring of kuśa-grass and a shovel, with a brāhmaṇa's form, having a tuft of hair, reciting Veda, wearing ear-rings, accompanied by young boys and having sacred fuel, flowers, kuśa grass and water.

97-100. At that time, having looked into it, he hastily concealing himself in a bower outside the grove, called that Ilā, and it was, as it were, an unexpected taunt (for her). "Leaving the service of my sacred fire, where have you gone ? Now the time for your sport is over, O you of large hips, come on; why are you confused ? This evening time is here, the time for diversion. Having besmeared ground, adorn my house with flowers".

101. She said: "O you having penance as your wealth, I have forgotten all this. Tell me all about myself, about you—my husband, and my family, O sinless one."

102. Budha said to that slender lady : "O you of excellent complxion, you are Ilā, and I am known as passionate Budha, well-versed in many lores.

103-105. I am born in the family of the brilliant one (i.e. Soma); my father is the chief of the brāhmaṇas." After these words uttered by him, she entered Buddha's abode, full of jewelled pillars, fashioned with divine illusion. Ilā, having remained in that house regarded herself to be blessed. 'Oh ! wonderful are the vow, the figure, the wealth and the family of this my lord'.

106. And Ilā sported with him in the forest for a long time, in the house full of all enjoyments as in Indra's residence.

107. Then the king's brothers, the sons of Manu, Ikṣvāku and others, looking for him, came to that Śaravaṇa.

108. Then they all saw an excellent mare, shining with rays shooting from the points of gems, standing in front of them.

109-110. Recognising her, all of them were amazed. 'This is the horse, Candraprabha by name, of that magnanimous one. Why has he turned into an excellent mare?' Then they asked Maitrāvaruṇi (i.e. Vasiṣṭha), their priest (about it).

111. "O you best among the contemplative sages, tell us, as to what this extraordinary appearance is". Vasiṣṭha too, knowing all that by means of his divine intuition, said:

112-114. "Formerly in the Śaravaṇa a stipulation was laid down by Śambhu's wife: The man who would enter this grove will become a woman. This horse also, along with the king, turned into a female. Propitiating the trident-holder (i.e. Śiva), make such an effort that this Ilā will (again) turn into a man resembling Kubera."

115. With various eulogies they praised Pārvatī and the highest lord (Śiva). They (two) said: "Severe is the stipulation.

116. What indeed is proper? Having given us that fruit which will accrue through Ikṣvāku's horse-sacrifice the brave one will undoubtedly be a low man (kiṁpuruṣa?)."

117. Saying "All right", all those sons of Vaivasvata went (from that place). After the performance of the horse-sacrifice, Ilā became a low man.

118-119. The brave one became a man for one month, and a woman for another. Remaining in the house of Budha, Ilā became pregnant, and gave birth to a son endowed with many good qualities. Budha, having generated that Pūru, again went to heaven.

120. Then, after Ilā's name that region became (i.e. came to be called) 'Ilāvṛta'. King Ila born in the lunar and solar families, increased his family.

121. Similarly Purūravas, who increased the family was born from Pūru. And king Ikṣvāku was said to (belong to) the solar race.

122-126. Ila is called Sudyumna in his low man's condition. Again, three victorious sons were born to Sudyumna: Utkala, and Gaya, and powerful Haritāśva. The city of Utkala is Utkalā by name; that of Gaya is Gayā; (to its) south, along with the Kuru-country is said to be the region of Haritāśva. Having consecrated his son Purūravas, as the king, he went to Ilāvṛta to enjoy (there) for a divine year, subsisting on fruits. Ikṣvāku, the eldest son, got the Madhyadeśa (as his kingdom). Śuka of great strength was the son of Nariṣyanta. Ambarīṣa was born from Nābhāga.

127. Dhṛṣṭa had three sons: Dhṛṣṭaketu, Svadharman and the valorous Raṇadhṛṣṭa. Śaryāti's son was Ānarta, and his daughter was Sukanyā.

128. Brave Rocamāna was the son of Ānarta; his country was Ānarta, and (capital) city was Kuśasthalī.

129. Rocamāna's son was Reva, and from Reva was born Raivata; his other name was Kakudmin; he was the eldest among (Reva's) sons.

130. Revatī was his daughter; she is known to be the wife of (Bala-) Rāma; and from Karūṣā, were born Kārūṣas, well-known on the earth.

131. Pṛṣadhra became a Śūdra as a result of a cow's slaughter, due to his preceptor's curse. Ikṣvāku's sons named Vikukṣi, Nimi, Daṇḍaka were pre-eminant among his hundred sons.

132. His other fifty sons became best kings to the north of Meru.

133. Fortyeight out of the hundred were known to be the kings to the south of Meru.

134. From the eldest son was born Kakutstha. His son was Suyodhana. His son was Pṛthu. Viśva was the son of that Pṛthu.

135. His (Viśva's) son was Ārdra; from him was born Yuvanāśva.

136. Yuvanāśva's valourous son was Śāvasta, by whom was set up Śāvastī in the Aṅga country, O prince.

Bṛhadaśva was born of Śāvasta, and from Bṛhadaśva Kuvalāśva was born.

137-138. He became (i.e. came to be called) Dhundhumāra for having formerly killed the demon Dhundhu. He had three sons; Dṛḍhāśva and Ghṛṇi, and the brave Kapilāśva was also the famous son of Dhundhumāra. Dṛḍhāśva's son was Pramoda, and his son was Haryaśva.

139. Haryaśva's son was Nikumbha, and from him was born Saṁhatāśva. Akṛtāśva and Raṇāśva were the two sons of Saṁhatāśva.

140-141. Raṇāśva's son was Yuvanāśva and from him was born Māndhātṛ. Purukutsa and king Dharmasetu, well known Mucukunda and the brave Śakramitra were born from Māndhātṛ. Dussaha, Narmadā's husband, was the son of Purukutsa.

142. His (Dussaha's) son was Sambhūti; from him was born Tridhanvan; the son born to Tridhanvan is known as Trayyāruṇa.

143. His son was Satyavrata; his son was known to be Satyaratha; his son was Hariścandra; Rohita was born from Hariścandra.

144. Vṛka was born from Rohita, and Bāhu from Vṛka. Sagara who was a very religious king was his son.

145. Sagara had two wives; Prabhā and Bhānumatī. In olden days they propitiated Aurvāgni (the sub-marine fire).

146. Aurva, pleased with them, granted them an excellent boon as desired by them.

147. One asked for sixty thousand sons; the other chose a son continuing the race. Prabhā chose many sons, Bhānumatī chose one son, viz. Asamañjasa.

148. Prabhā, of the Yadu family, gave birth to sixty thousand sons, who pursuing the (Aśvamedha) horse dug the earth and were burnt in a group by Viṣṇu.

149-150. The well known son of Asamañjasa was Aṁśumān; his son was Dilīpa; from him Bhagīratha was born, who, by performing a penance brought down the Ganges (known) as Bhāgīrathī (after him) (to the earth). Bhagīratha's son was the well-known Nābhāga.

151. Nābhāga's son, was Ambarīṣa; from him Sindhudvīpa was born; his son was Ayutāyu, and from his Ṛtuparṇa was born.

152. His son was Kalmāṣapāda. Sarvakarman is known to have been born to him. His son was Anaraṇya; his son was Nighna.

153. Nighna had two sons : Anamitra and Raghūttama. Anamitra went to the forest after having destroyed his enemies.

154. From Raghu was born Dilīpa and from Dilīpa Aja was born. Dīrghabāhu was born from Aja and from him (Dīrghabāhu) Prajāpāla was born.

155. From him was born Daśaratha; he had four sons, of the nature of Nārāyaṇa, and Rāma was his eldest son.

156. He destroyed Rāvaṇa and increased the race of Raghus. Vālmīki, the best of the Bhārgavas, composed his biography.

157. His son was Kuśa by name, who increased the Ikṣvāku-race. Atithi was born from Kuśa and Niṣadha was his (Atithi's) son.

158. From Niṣadha was born Nala; from him was born Nabhas. From Nabhas Puṇḍarīka was born and from him Kṣemadhanvan was born.

159. His son was the brave Devānīka; his son was Ahīnagu; Sahasrāśva was born from him.

160. From him (Sahasrāśva) was born Candrāvaloka and from him Tārāpīḍa was born. His son was Candragiri, whose son was Candra.

161-162. From him was born Śrutāyu, who was killed in the Bhārata war; in his family two Nalas only were particularly famous: the son of Vīrasena and the king Naiṣadha, i.e. the son of Niṣadha. These were the kings in Vivasvat's race, who gave rich presents. (Thus) the important kings in the Ikṣvāku race have been described.

CHAPTER NINE

General Rules of Śrāddha Performance

Bhīṣma said:

1. O revered one, I wish to learn about the best family of the manes (*pitṛs*), and also particularly of Ravi, of the deity of Śrāddha i.e. Soma.

Pulastya said:

2. I shall narrate to you the best family of the manes. In the heaven there are seven groups of the manes. Out of them three are incorporeal.

3. Of all (the manes) of unlimited lustre four are corporeal. The incorporeal groups of manes are said to belong to Vairāja Prajāpati.

4. They are (whom groups of gods worship) called Vairāja. They fallen from Yoga, attained eternal worlds.

5. Again at the end of Brahmā's day, these teachers of Veda are born and would again get recollection and the excellent Sāṁkhya and Yoga.

6. Again by means of deep and abstract meditation they would attain the state of perfection, (reaching) which rebirth is not obtained. Therefore, givers of gifts should offer obsequial oblations to the Yogins only.

7. The mind-born daughter of these is supposed to be the wife of Himālaya. Her son was Maināka, and his son was Krauñca.

8-10. He is remembered to have held together the fourth Dvīpa, viz. Krauñca. Menā gave birth to three daughters possessing deep and abstract meditation, viz. Umā, Ekaparṇā and Parṇā, engaged in severe vows. Himavat gave these daughters, superior due to their austerities, (marrying) one to Rudra, another to Bhṛgu and the third to Jaigiṣavya. I shall now tell you about the music in the world of manes; listen to it.

11. There are worlds named Somapatha, where live the sons of Mārīca; by (living there) they are manes, and gods honour them fully.

12. They lived where the sacrifices are called 'Agniṣvātta'. Their daughter was Acchodā of excellent complexion.

13. Formerly the manes also fashioned there a lake named Acchodā. Acchodā practised penance for one thousand divine years.

14-15. The manes, having divine forms, having divine flowers and unguents, all pre-eminent, strong and resembling Cupid, came there and being pleased would indeed grant her a boon. That lady, having seen among them a mane named Amāvasu being oppressed by passion and desiring a groom, longed for him.

16-18. Due to that violation that beautiful lady deviated from her concentration, went (down) to the earth, though she never touched the ground. And Amāvasu due to his steadiness did not long for her who had bowed to him. She came to be known in the world as Amāvāsyā. Since she was dear to the manes, she made the gift (given on Amāvāsyā) inexhaustible.

19. Acchodā, helpless and with her face hung down due to the loss (of the merit) of her penance, again entreated the manes for her prosperity.

20. The bashful and miserable one was thus addressed by the manes taking into consideration her future and her worship of gods.

21. The magnimous ones thus spoke to her with words auspicious due to their favour:

22. "O you of excellent complexion, the fruit of whatever is done with a divine body in heaven is to be enjoyed with that (body) only. The deeds done in human life give their fruits instantly after death, in the divine life.

23. Therefore perform good deeds whose fruits you will obtain after death. In the twenty-eighth Dvāpara-period you will be born in the fish species.

24. Due to your disregard for the manes you will obtain (birth in) an evil family. Thence you will certainly be the daughter of king Vasu.

25. As a maiden you will certainly obtain the divine worlds difficult to get.

26. From the semen of Parāśara you will get a son named

Bādarāyaṇa in a grove full of the *badari* trees. That your son will divide one Veda into many.

27-28. Having begotten these two sons, viz. Vicitravīrya and Citrāṅgada, to that intelligent Paurava, viz. Śantanu, the secondary incarnation of Śiva, you will be again born as Prauṣṭhapadī and Aṣṭakā in the world of manes.

29-30. In the (mortal) world you will be Satyavatī and Aṣṭakā in the world of manes. You will be giver of (long) life, health and wealth and will always fulfil all desires (while) in the other world; and you will become the river named Acchodā of holy water and the best river in the worlds."

31. Thus addressing her the groups (of manes) vanished there only; and she also obtained the fruit of her bad deed which I have already told.

32-34. In heaven there are other very lustrous worlds called Vibhrāj, where there are manes called Barhiṣad, of good vows, where (i.e. in these worlds) there are thousands of aeroplanes equipped with seats of Kuśa grass, where there are desire-yielding trees, in the halls for festive occasions in which those groups of demons, gods, Gandharvas, Apsarasa-s, also groups of Yakṣas, fiends, making obsequial offering are delighted and worship deities in heaven.

35. They (the Barhiṣads) are hundreds of sons of Pulastya; they are endowed with austerities and concentration of mind.

36. They are magnanimous ones and give security to their devotees.

37. Their mind-born daughter is known as Pīvarī. She, a contemplative saint and a divine mother, of abstract meditation, practised a very severe panance. The lord was pleased with her, and then she asked for a boon.

38. "O god, the foremost among the eloquent, if you are pleased, give me a husband possessed of abstract meditation, handsome and one who has controlled his organs of sense".

39. The lord said: "When Śuka, the master of Yoga (and), Vyāsa's son, will be born, you, of a good vow, will be his wife.

40. You will have a saintly daughter Kṛtti by name; you should give her in marriage to Sāttvata, the lord of Pāñcāla.

41. Then she will be the mother of Brahmadatta and will

be known as having mastered the tenets of Yoga. You will have sons named Kṛṣṇagaura and Śambhu.

42. They will be (regarded as) holy even among the specially respected ones who have all their desires fulfilled and are devoted; what to speak of the devoted brāhmaṇas who make obsequial offerings and perform (religious) rites?

43. They have in heaven, a mind-born daughter named Gau. She is a good daughter, a loving wife and adds to the fame of the Sādhyas.

44. In the orb of the sun there are worlds named Marīcigarbha where the manes getting oblations and sons of Speech live.

45. To these worlds go the best Kṣatriyas performing obsequial rites at sacred places; they are the ancestors of kings and are givers of fruits like enjoyments in heaven.

46. The mind-born daughter is known to be Yaśodā, who is the wife of Aṁśumat and the eldest daughter-in-law of Pañcajana.

47. She is the mother of Dilīpa and grand-mother of Bhagīratha. There are worlds named Kāmadugha giving the fruits in the form of enjoyment of desires.

48-50. There live sonless manes named Susvadhā. In the worlds named Ājyapā of Kardama Prajāpati, there are the elderly relatives of Pulaha and the Vaiśyas honour them; those who perform the obsequial rites go there and simultaneously meet their mothers, brothers, fathers, sisters, friends and relatives, thousands of whom, not known before, are seen there after myriads of existences.

51. The mind-born daughter of these is known as Virajā. She was the wife of Nahuṣa and the mother of Yayāti.

52. Later, she, having gone to the Brahmaloka, became Aṣṭakā. I have told you about these three groups. I shall (now) describe the fourth.

53. There are worlds by name Sumanas which exist beyond the world of Brahmā. Here manes named Somapā live eternally.

54-57. All they were further than Brahmā and were piety embodied. Born at the end of deluge, they, practising deep meditation having reached Brahman, and having fashioned the

world etc. have now settled in Mānasa. Their daughter is the river Narmadā, who purifies beings and flows to the Western Ocean. Men, knowing that all beings and whatever is created at the time of creation are (created) from them, always devoutly offer obsequial offerings to them. From them only due to their favour a man gets devoted children.

58-59. Thus Śrāddha had been created at the first creation of the manes. Whatever is offered with the utterance of Svadhā to all these manes in a silver pot or a pot of imitation silver always pleases them. The wise should always satisfy the Āgnīdhra and the Somapā.

60. In the absence of fire the offering (should be) made on the brāhmaṇa's hand or under the Ajākarṇa or Aśvakarṇa tree or in a cowpen or near a god.

61. The proper place for the manes is said to be the southern direction. (While making offerings to them) the sacred thread should be worn over the right shoulder and passed under the left arm and offering of sesamum (should be made).

62-63. The flesh of rhinoceros, food, *śyāmāka* and *śāli*-grains, barley, *nivāra* grains, kidney-beans, sugar-cane and white flowers and fruits are always dear to and commended for the manes, and also, *Darbhas,* beans, *Ṣaṣṭikā*-rice, sweetened milk, honey and ghee.

64-65. I shall now tell you things to be avoided at the obsequial rite. *Masūra*-pulse. hemp (seeds), winnowed bean and *Kuluttha* grains, lotuses, *bilva*, flowers of sun-plant, of *Duttūra*, *Nimba*-leaves, *Aṭarūṣa*, and also goat-milk.

66. One desiring wealth should not give *Kodrava*, *Varāṭa*, *Kapittha*, *Aśoka*-flowers and flax.

67. Him, who pleases the manes with devotion, the manes also please. The manes give him the fruit in the form of nourishment, health, and progeny.

68. Again the rite in honour of manes is superior to that in honour of gods. It is said that manes are to be satisfied before gods.

69. They are pleased quickly; they are wrathless; are unattached and of a steady affection, of a tranquil mind, intent on purity, and always speak pleasing words.

70. The manes, the deities of the Parvans always love their devotees, give them happiness; and the Sun, the god of the obsequial rite, is said to be the chief of those who receive oblations.

71. I have narrated to you all this account of the family of manes. It is meritorious, holy and leading to health. It should always be recited by men.

Bhīṣma said:

72. Having heard all this, a great devotion has again arisen (in me). (Tell me about) the time of Śrāddha, its rite, and the *Śrāddha* itself.

73-74. Which kinds of brāhmaṇas are to be fed at *Śrāddhas* and which ones are to be avoided; at what division (i.e. time) of the day should one begin the *Śrāddha* in honour of the manes? O best of brāhmaṇas, how does the food offered at a *Śrāddha* proceed? With which procedure should it be offered? How does it please the manes?

Pulastya said:

75. Having love for the manes one should everyday offer *Śrāddha* with food and water, or with milk, roots and fruits.

76-77. *Śrāddha* is said to be of three kinds: *Nitya* (regularly performed); *Naimittika* (occasionally performed); and *Kāmya* (performed for some particular desire). I shall explain to you the *Nitya* (*Śrāddha*). One should know it to be without a respectful offering and invocation and deity. The *Śrāddha* performed on the change of the moon is called *Pārvaṇa*. O King, the *Pārvaṇa* is said to be of three kinds. Please listen to them.

78-81. Listen O king, as to who are to be appointed at a *Pārvaṇa*: a Brāhmaṇa who keeps the fires; one who has returned from the preceptor's house and become an initiated householder; one who has studied the *Trisuparṇa*; one who knows the six limbs of the Veda; one who is well-versed in the Vedas or his son; one who is proficient in the ritual; one who knows everything; one who possesses (the knowledge of) the Vedas; one who knows the incantations, endowed with knowledge and belonging to a good family, *Triṇāciketa*; *Trimadhu*; well-settled in

other scriptures also; knower of the Purāṇas; knowing Brahma; studying Vedas; eagerly engaged in muttering prayers; a devotee of Brahma; obedient to his father; devoted to the Sun and Viṣṇu; having firm faith in abstract meditation; having control over his mind; and of a good character.

82. These are to be satisfied with effort. Now listen to those who are to be avoided: a brāhmaṇa who is fallen, or his son, an impotent brāhmaṇa, a wicked one, and a deformed one.

83. All these are to be avoided by those who know what is right. Either on the previous or on the same day one should invite the learned brāhmaṇas.

84. The manes turning themselves into air remain by those brāhmaṇas who are invited; they go to them and sit by them when they (i.e. the brāhmaṇas) sit.

85-88. Kneeling with the left leg by touching the right knee of the brāhmaṇa he should invite him. (He should tell the brāhmaṇas) 'You should be wrathless, intent on purity, well-bathed and reciting the Vedas. I should be also like that at the obsequial rite'. One who maintains the fire, should, having performed the sacrifice in honour of the manes called *Tarpaṇa* (satiating), and having done *Piṇḍānvāhāryaka* (i.e. having offered a meal in honour of the manes), perform a *Śrāddha* at the wane of the moon. Having besmeared with cow dung (a spot near the) bathing place in the south, he should devoutly begin the *Śrāddha* either in a cowpen or (at a place) near water. He, maintaining the fire, should offer the (rice or barley-flour cooked in) the saucepan in honour of the manes with handfuls of barley-flour.

89. Saying, 'I am offering this to the manes', he should keep all that in the southern direction. Then having restrained himself, he should, in front of him, thrice make offerings in honour of the manes.

90. The length of these (fires) should be of the measure of twelve *aṅgulis* and the breadth should be four *aṅgulis.* He should also make three laddles of *Khadira* wood, fixed with silver. Its length should be a cubit; it should be smooth, excellent and its end should have the shape of the hand.

91. He should make the vessels of water of bell-metal, and also a wooden stick (for stirring up the *Caru*) and sacred fuel and *Kuśa*.

92. Making the sacred thread hang down towards the left part of the body over the right shoulder he should slowly place all (these things, viz.) pots containing sesamum, a good piece of cloth, incense and unguent at his right hand.

93-94. Having procured all these, he should, at the northern part of the house, on the ground besmeared with cow-dung and encircled with cow-urine, wash with water (mixed) with whole rice grains and flowers, the feet of the brāhmaṇas when they are duly seated on Darbha-seats, saluting them again, placing his sacred thread once on the right and once on the left shoulder.

95. Having (thus) seated the brāhmaṇas, who have sipped water, he should invite them.

96. He should give food to two brāhmaṇas for a rite in honour of gods, to three for a rite in honour of the manes or one at each of these two rites, even though he is rich; a wise man should avoid multiplying (the number).

97. Having first performed the worship in honour of gods and having made to them respectful offering, permitted by the wise brāhmaṇa he should duly make offerings into fire.

98-99. Performing all rites according to the rules in the *Gṛhya-sūtras* of his branch the wise brāhmaṇa should (offer worship) to satisfy Agnīṣoma and Yama, when the southern fire is kindled, that is not the same fire. Then the best brāhmaṇa changing the sacred thread from the left shoulder to the right should do the sprinkling round of water silently and without uttering any ritual formula etc.

100-101. Then taking from it (some fire) discriminately he should prepare the Piṇḍas and offer water. He should offer water from the water-pots with his right hand. Being restrained and free from hatred he should offer all this.

102. Carefully drawing a line he should, facing the south, offer oblations in honour of the manes and (after feeding the brāhmaṇas) (give them water for) washing (their hands etc.)

103. Then placing the *darbhas* he should place serially one *piṇḍa* each on all the *darbhas*. Then he should offer libation on the *darbhas* by uttering his name and family.

104-105. Then he should touch the *darbhas* meant for the paternal ancestors of the 4th, 5th and 6th degrees; and also he should mutter prayers and having worshipped (the brāhmaṇas) reverentially with fragrance, incense etc. he should again wash (his hands etc.).

106. Having thus invoked all that he, maintaining a fire, should also offer the spoon with water, and with Vedic hymns as mentioned. Then the wise man, preparing *Kuśas* should offer them to the manes.

107-108. Then preparing *piṇḍas* etc. he should invoke and allow (the deities) to go. Then taking portions from the *piṇḍas* serially and feeding these very brāhmaṇas first, the man should praise the food, desired (by the brāhmaṇa) and pure.

109. He should, remembering Nārāyaṇa Hari, avoid wrath. Knowing the brāhmaṇas to be pleased he should again distribute all kinds (of food).

110. Then picking up food, he should place it on the ground with water and sesamum. When they have rinsed their mouths, he should again offer water and flowers and whole rice grains.

111. Then declaring the oblation of food to the manes he should worship the *piṇḍas*. He should complete (the *Śrāddha*) by honouring the gods, otherwise the *Śrāddha* perishes.

112-114. Having given leave to the brāhmaṇas and going round them keeping them to his right, and desiring the southern direction and mentioning the manes the man (should pray): "May our donors increase; may the Vedas flourish; may our progeny increase; may our faith not go away from us; may we be able to give much; have ample food; may we have guests; may sufficient be ours (i.e. come to us); may we not beg of anyone."

115. This is called the *Anvāhārya* (i.e. the monthly *Śrāddha* performed in honour of the manes on the day of the new moon). As it is said on the new moon day it is also said to be performed on other days.

116. The *piṇḍas* should be given to a cow, a goat or brāhmaṇas or may be cast into fire or water, or near the rampart.

117. He should make his modest wife eat the middle *piṇḍa.* (If this is done) the manes deposit a foetus into her womb which would increase the sons and (other) progeny.

118. Till the brāhmaṇas are dismissed the oblation should stand (should not be removed). Having performed the rite in honour of the manes, he should then make an offering to all gods.

119. He should then calmly eat the food partaken of by the manes, along with his dear persons.

120. One who performs a *Śrāddha* or eats at it should avoid eating again, should avoid journey, (or) going in a vehicle, exertion and coitus, study, quarrel and sleep by day.

121. Thus one should offer *Śrāddha* to anyone of the three castes, when the sun is in the zodiacal sign, viz. *Kanyā*, *Kumbha* or *Vṛṣabha* and always in the dark fortnights.

122. Wherever *Sapiṇḍa Śrāddha* is to be offered it should always be offered according to this procedure by one who maintains a fire.

123. Hereafter I shall explain (to you) the *Sādhāraṇa Śrāddha* as told by Brahmā and giving enjoyment and salvation.

124-126. (*Śrāddha* should be offered) during the solstices and the sun's equinoctial passage, on a new moon day, and during the sun's passage from one zodiacal sign to another; on an aṣṭakā (i.e. a collection of three days, viz. 7th, 8th and 9th beginning from the seventh day after the full moon, new moon day, and the 15th day of the dark half, and on the days of *Ārdrā*, *Maghā* and *Rohiṇī* when the materials and brāhmaṇas are available; on *Gajacchāyā* day (when an elephant's shadow falls in the east), on the *Vyatīpāta* (i.e. new-moon-day when it falls on Sunday and when the moon is in certain *Nakṣatras*), on a rainy day, on the day of *Vaidhṛti* (i.e. the day of the conjunction of the sun and the moon), the third of *Vaiśākha*, the ninth of *Kārtika*, the fifteenth of *Māgha*, the thirteenth of *Bhādrapada.*

127-131. These are said to be the *Yuga-tithis* and favourable for 'the fortnight of the manes'. So also *Śrāddha* should be offered on the *Manvantara tithis* i.e. the ninth of the bright half of *Āśvina*, the twelfth of the bright half of *Kārtika*, the third of the bright half of *Caitra*, the third of the bright half of *Bhādrapada*, the new moon day of *Phālguna*, the eleventh of the bright half of *Pauṣa*, the tenth of the bright half of *Āṣāḍha*, the seventh of the bright half of *Māgha*, the eighth of the dark half of *Śrāvaṇa*, and the full moon days of *Āṣāḍha*, *Kārtika*, *Phālguna* and *Jyeṣṭha*. These are *Manvantara tithis* making the gifts inexhaustible. A restrained man should give on these days at least water mixed with sesamum.

132. The manes say that the secret is that such a man has performed *Śrāddha* for a thousand years.

133. A wise man should offer *Śrāddha* on the full moon day of *Vaiśākha* and on fast days, during festivals and in sanctuaries, at sacred places and in cowpens, in islands, gardens and houses, in solitary places that are besmeared.

134. Politely he should invite the brāhmaṇas, endowed with character and (good) behaviour and virtues and age and form, either on the previous or the same day.

135. Even though he is very rich he should feed two brāhmaṇas at the rite in honour of gods and three at the rite in honour of manes or one brāhmaṇa at (each of) the two; he should not indulge in multiplying (the number).

136. Having worshipped the Viśvedevas with barley (-flour) and flowers after offering them a seat, he should fill a couple of pots (with water) and place it on the *darbha*-blades.

137. Reciting (the hymn) '*Śan no devīḥ*' (may the deities be to our welfare) he should offer water; reciting '*Yavaḥ asi*' (you are barley) he should offer barley grains. Having worshipped Viśvedevas with sandal and flowers he should place them.

138. Having invoked them with these two (incantations) '*Viśvedevā saḥ*', he should scatter the barley-grains.

139. Reciting 'you are barley, the king of grains dedicated to Varuṇa, and mixed with honey, destroyer of all sins, holy and praised by the sages', and adorning them with sandal and flowers he should scatter them.

140-141. Having (thus) worshipped them and having cast away the sandal etc. he should commence the rite in honour of the manes. Making seats of *darbha* etc. he should first consecrate three pots; putting the *darbha* blades in them he should sprinkle water reciting the incantation '*Śan no devīḥ*'. Reciting '*Tilosi*' (you are sesamum), he should again put sesamum, sandal etc.

142. He should make a pot made from a tree or of leaves or of silver or gold.

143. A golden pot or a silver pot or a copper pot is said to be the pot of manes; or even the mention of silver, seeing it or its gift (delights them).

144. Even water given with faith to these manes in silver pots or pots (of metal mixed with) silver becomes inexhaustible.

145. Even now among the pots meant for (making offerings to) manes, one having silver in it, is excellent and dear to the manes, since it has originated from Śiva's eye.

146. Thus securing the pots as available, he, without ill-feeling, should place the *darbhas* in his hand reciting the incantation '*yā divyā*'; (mentioning) the name and family of the manes (he should say) 'I shall invoke the manes'.

147. When they (brāhmaṇas) say 'all right' he should invoke the the manes with the two *ṛcs* '*Uśantastvā*', '*Āvantu* (*naḥ pitaraḥ*)'.

148. Having made a respectful offering with (the incantation) '*Yā divyā*', he should offer sandal etc. First the *darbhas*, then a piece of cloth should be offered, and a resting place from the beginning.

149. Keeping (these) in the pot meant for manes, then having bent he should keep it to the north. Saying, 'You are the place for the manes' he should serve up meals (to the brāhmaṇas).

150. There also he should first, free from ill-feeling, perform the rite with reference to fire. Holding the pots of the food with both hands he should serve up (the brāhmaṇas).

151. With the (hymn) '*Uśantastvā*' he should keep the food in his hand on the *darbha*, along with subordinate dishes, vegetables etc., and eatables of various kinds.

152. Brahmā said that food with curds, milk, ghee made from cow's milk, and with sugar pleases all the manes for one month.

153. They are pleased for two months with the flesh of fish, for three months with the flesh of deer, for four months with the flesh of ram and for five months with bird's flesh.

154. They get excellent satisfaction for six months by pig's flesh, for seven months by red goat's flesh, for eight months by a lamb's flesh.

155. The flesh of a spotted antelope gives (them) satisfaction for nine months. They are satisfied for ten months with the flesh of boar and buffalo.

156. (They are satisfied) for eleven months with the flesh of hare and tortoise; for a year with cow's milk or sweetened milk.

157. They are satisfied for fifteen months with hog's flesh and satisfaction for twelve years is brought about by the flesh of rhinoceros. Eternal satisfaction comes by the *potherb ocimum sanctum* and also by the flesh of a rhinoceros.

158. The old deities—the manes—say, 'Whatever cow's milk, curds and sweetened milk, mixed with honey is offered becomes eternal'.

159. One should narrate the passages sacred to the manes and all the *Purāṇas*.

160. So also the various eulogies of Brahmā, Viṣṇu, Arka and Rudra, of Indra, Īśa, Soma and Pavamāna, according to his ability.

161. So also *Bṛhadrathantara*, *Jyeṣṭhasāman*, *Rorava*, and propitiatory passages and *Madhu brāhmaṇa*.

162. So also *Maṇḍala brāhmaṇa* which is agreeable. He should narrate all this to the brāhmaṇas and himself.

163. He should listen to the chapters from *Bhārata* very dear to the manes.

164. O Prince, when the brāhmaṇas have eaten, he should bring carefully food of all kinds and water etc. He should spread it on the ground before the brāhmaṇas who have eaten.

165. 'Those who in my family were *Agnidagdhas* (i.e. a class of *pitṛs*, who, when on earth, maintained a sacred fire) and those who were not, may be pleased with (the food) given on the ground and may get the highest place as a result of satisfaction.

166. This food is offered on the ground for the satisfaction of those who do not have mother, father, brother, not a friend; since they may go in for abstract meditation from wherever they are.'

167-168. Giving a seat to them who died without any purificatory rite being performed over them, also to the relatives who have left the family, and partaking of the remaining; knowing them to be satisfied one should offer water on the scattered (food), when the surface of the earth is besmeared with cow-dung, cow-urine and water.

169. Placing carefully the *darbhas* with their tips facing the south he should offer the *piṇḍas* of all the varieties as in the rite in honour of the manes.

170-171. After washing (his hands etc.) the man uttering his name and family, offering flowers etc., doing the washing off again, with the thread on the left and then the right shoulder should go round thrice. One should perform with *darbhas* in one's hands the rite in honour of one's mother like that of one's father.

172. In the same way the wise one should burn the lamp and should worship with flowers; then when they have sipped water he should, having sipped water, offer water once.

173. Then he should offer flowers and whole rice-grains and inexhaustible water along with sesamum and uttering the name and family and should give presents according to his capacity.

174. He should give cows, land, gold, garments, large beds and whatever is dear to the brāhmaṇas, to himself and to the mane.

175. Void of perfidy due to wealth he should have love for the manes, then should do the recitation of '*Svadhā*' and offering of water to Viśvedevas. Offering prayers to the brāhmaṇas the wise one should accept blessings from them.

176-177. He should say, 'May the manes be amiable', when the brāhmaṇas in return say, 'May they be so'; 'May my family increase', when they in return say, 'Let it be so'. He should make the complimentary present after devoutly lifting up the *piṇḍas*.

178. The remainders should remain till the brāhmaṇas are dismissed. Then he should make the domestic oblation (i.e. offering of the remnants to all creatures and household deities). This is the settled practice.

179. The remnant on the ground, the portion of the *piṇḍas*, is said to belong to honest and diligent servants.

180. This act of satisfying was formerly prescribed by the manes for those not practising any vow, and for the sonless and the wifeless, O King.

181. Then standing ahead of the seat and washing the water-pot, one should dismiss with the tip of a *Kuśa* muttering '*Vāja*, *Vāja*'.

182. He should circumambulate and walk eight steps with his relatives, sons and wife.

183. Then returning and saluting, he, knowing the incantations, employing the fire, should offer the *Vaiśvadeva* (rite) and make the daily offering.

184. Then at the end of the *Vaiśvadeva* (rite) he should, along with his servants, sons, relatives and guests eat what was enjoyed by the manes.

185. Even one who has not undergone the thread ceremony should offer this *Śrāddha* called *Sādhāraṇa* (general) fulfilling all desires on all *parvans* (the eighth and fourteenth day of each month and the days of the full moon and new moon).

186. Even one without a wife or while journeying, or even a Śūdra should devoutly offer the *Śrāddha* according to this procedure, without the accompaniment of the sacred prayers. The third *Śrāddha* that is enjoined is *Vṛddhiśrāddha* leading to prosperity.

187-188. In a festival or a happy sacrament, at a sacrifice or an auspicious celebration like marriage one should first worship the divine mothers and then the manes, then one's mother and then the Viśvedeva, by circumambulation and with curds, whole rice-grains, fruits and water.

189. He, facing the east, should offer the earlier and the later *piṇḍas*. He should declare 'It is accomplished' and should make respectful offering to two brāhmaṇas.

190. The brāhmaṇas should be honoured in pairs with pieces of cloth or clothe etc.

191. He should speak auspicious things to the brāhmaṇas. In the same way a wise Śūdra should always perform the general *Vṛddhi-śrāddha* (an offering made to manes on prosperous occasions such as the birth of a son) and make presents with salutation and incantations.

192. The lord said : 'For a Śūdra, giving gifts is the principal thing, since all his desires are fulfilled by giving in charity'.

CHAPTER TEN

The Greatness of Pitṛs

Pulastya said :

1. I shall now explain the *Ekoddiṣṭa* (a *śrāddha* performed for one definite deceased individual, not including other ancestors) described by Brahmā formerly as to how the sons should perform it till the purification from personal defilement caused by the death of the father.

2. For a brāhmaṇa the defilement caused by the death is said to be for ten days; for a kṣatriya it is for twelve days, for a vaiśya it is for a fortnight and for a śudra it is for one month on the death of a *Sapiṇḍa*.

3. In the case of a child dying before the tonsure-ceremony is performed, the defilement (i.e. mourning period) is for a night only. Afterwards it is said to be three nights.

4. It should always be like this also at the time of birth in all castes. After the collection of bones (i.e. the ashes after burning a corpse) touching (one another's) body is laid down.

5. One should give *piṇḍas* to the dead person for twelve

days, that is said to be his provender since it gives him great joy.

6. Since the dead person is taken to the city of the dead at the end of twelve days, he sees (is able to see) his son and wife in the house for twelve days.

7. Therefore, for ten nights (and days) water removing the fatigue of journey should be offered in the sky for the cessation of all tormentation.

8. Then on the eleventh day a man should feed eleven brāhmaṇas; so also at the end of the defilement due to the birth of a child in the family.

9. In the same way, on the next day he should perform the *Ekoddiṣṭa*. Invocation or preparation of fire is not done there according to the procedure and may be without worship offered to gods.

10. (For it) only one *Kuśa*-ring, one object and one *piṇḍa* are laid down. First he should say '(Please) be near', and then should offer water with sesamum.

11. He should say, 'May it be well with (us)' and should take interest in scattering (the food) and offering it.

12-14. With this procedure he should do all this month after month. On the second day after the defilement due to birth is over, he should present an unusual bed, so also a golden image along with fruits and cloth. Having worshipped a brāhmaṇa couple adorned with various ornaments and seating them on the bed he should make a respectful offering of honey mixed with curds and milk to the couple from a silver pot.

15. Taking a bone of the forehead, pounding it and mixing it, and with devotion to the manes, he should make the couple drink it.

16. This alone is the procedure as observed by the best brāhmaṇas living in the mountains. Due to it (i.e. the couple's sitting upon it) the bed is defiled and so should not be accepted by best brāhmaṇas.

17. If it is accepted it again requires sanctification—(such) a bed is condemned everywhere in the *Veda* and the *Purāṇa*.

18-20. Those who accept it all go to hell. Those who unknowingly touch (such) a bed woven with excellent texture and

used by a couple go to hell. One should enjoy by means of a new *Śrāddha*, and after having enjoyed should practise the *Cāndrāyaṇa* vow. Sons should always perform it out of their devotion for the dead ancestors. One should present a bull (to a brāhmaṇa) or an auspicious tawny cow should be presented.

21-23. O prince, till one year is over, he should give a jar of water along with eatables. Then when the year is complete there should be *Sapiṇḍīkaraṇa* preceded by water with sesamum. After the *Sapiṇḍīkaraṇa*, since the dead person becomes the enjoyer of the *Śrāddhas* offered on the *parvan*, a householder should have *Sapiṇḍīkaraṇa* in rites preceded by the *Vṛddhi* (*Śrāddha*). One should perform the *Sapiṇḍīkaraṇa Śrāddha* after the rite in honour of gods.

24. In it (i.e., this *Śrāddha*) he should invite the dead ancestors and should indicate the dead person separately. He should keep (ready) four pots with sandal, water and sesamum for respectful offering.

25-26. He should sprinkle the pot for the dead person kept among the pots meant for the manes. Similarly, being solely devoted to the manes and having prepared four *piṇḍas* for the dead, with the two incantations '*Ye samānā*' he should divide the *piṇḍas* into three parts. And with this procedure he should offer them preceded by the respectful offering (of water etc.).

27. Then the fourth one that attained the status of manes obtains immortality among the *Agniṣvāttas* etc.

28. After the *Sapiṇḍīkaraṇa*, a separate offering is not to be made to him. The *piṇḍa* should be offered to him who has (now) settled among the dead ancestors.

29. Since then on *Saṁkrānti* or on the days of solar and lunar eclipse, he should perform the *Tripiṇḍa Śrāddha* with the *Ekoddiṣṭa*.

30. On the day of the death anniversy of a person one who moves without the *Ekoddiṣṭa* harms the gods and manes and also his brothers.

31. If a man performs a *pārvaṇa* (a general ceremony of offering oblations to all the manes) on the day of the death of a person, he has a downward fall, from which the dead person may get release if he gets contact with the course to heaven.

32. Then the knower of the procedure and giver of the *Śrāddha* should perform the *Āma-śrāddha*. With that he should make the offering and offer the *piṇḍas* into fire.

33. When with three *piṇḍas* he performs *sapiṇḍīkaraṇa*, then after one month or three months, the person to whom the *Śrāddha* is offered becomes free from bondage.

34. Even a free soul gets a share in the offerings by sprinkling with a *Kuśa* blade. The dead ancestors beginning from the fourth are *lepa-bhāja*, and the first three share the *piṇḍas*.

35. The offerer of the *piṇḍa* is the seventh among them and the seven are called *sapiṇḍas*.

Bhīṣma said :

36. In this world how should people make offerings to gods and deceased persons? Who generally accept these in the world of manes? With which (signs) are they enumerated? If on the earth a brāhmaṇa is fed or if offering is made into fire how is it that the dead with good and bad minds enjoy that food?

Palastya said :

37. The fathers are of the form of Vasu; and the grandfathers are Rudra. Similarly, the great-grandfathers are Āditya. So says Vedic text.

38. The (mention of) the name and family of the manes takes to them the offerings meant for divinities and manes.

39. One should devoutly understand the truth about the *Śrāddha* offered with incantations. The *Agniṣvāttas* and others are kept as their chiefs.

40. The names and families also of those to be born are controlled by them. This worship when accomplished pleases beings.

41. If the father or the mother or an elderly person is in the heaven due to good deeds, their food (i.e. food offered) becoming nectar goes to them even in their godhead.

42. It takes the form of a repast if they have became (i.e. are born as) demons, and turns into grass if they have become (i.e. are born as) beasts.

43. The food offered at a *Śrāddha* stands by them by becoming air (even) if they have become (i.e. born as) serpents.

It turns into a drink if they have become (i.e. born as) Yakṣas and becomes flesh if they have turned into fiends; similarly it becomes a drink if they are demons and becomes blood like water if they have become ghosts.

44-45. If they are born as human beings it turns into food and drink; it is (thus enjoyed) in many ways by the enjoyers. The flower of *Śrāddha* is said to be sexual power in a lady and the husband's ability to feed others. It is the power accompanied by prosperity; it is to give handsomeness, and health; and the fruit is union with Brahman.

46. O King, when the hosts of the manes are pleased they grant (long) life, sons, wealth, knowledge, heaven, final release and pleasures and kingdom also.

47. It is heard that Kauśika's sons after having five existences reached the highest place, viz. that of Brahman.

Bhīṣma said :

48. How did the sons of Kāuśika obtain the best union (with Brahman) after having five existences? How does the destruction of (the bondage due to one's) deeds come about?

Pulastya said :

49. In Kurukṣetra there was a great high-souled sage Kauśika by name. Listen to the names and deeds of his sons from me (i.e. as I tell you) :

50. Svasṛpa, Krodhana, Hiṁsra, Piśuna, Kavi, Vāgduṣṭa, and Pitṛvartin. They were then the disciples of Garga

51. When their father died, they had to face a great famine; there was also drought causing great fear to all the world.

52. Those (Kauśika-sons), whose wealth was their penance, protected in the forest, (Garga's) milch-cow by his order. 'We are very much oppressed by hunger, (so) we shall eat up this tawny cow'.

53. When they were conceiving this sinful idea, the youngest brother said: "If she must be killed, then utilize her for a *Śrāddha*. When she will be utilized for a *Śrāddha*, our sin will certainly perish".

54. When Pitṛvartin was permitted by his brothers with the words 'Do so' he, being concentrated, performed the *Śrāddha* by utilising her.

55. He employed, in (due) order two brothers (to receive offerings made to) gods, three (to receive offerings made to) manes, employed one as the guest and himself became the performer of the *Śrāddha.*

56. Being devoted to his dead ancestors, he performed the *Śrāddha* with (the recital of) the sacred texts.

57. Then they free from fear, went (to their teacher) and told him: "(Your) cow was killed by a tiger; (please) take back this calf".

58. In this way the seven ascetics fearless due to their depending upon Vedic power in (doing) the cruel deed, had consumed the cow.

59. Then after having died in (due course of) time, they were born in Daśapura. Transformed into the state of manes, they remembered their (former) existence.

60-61. Then understanding the true character of asceticism and giving up life religiously not being seen by people, dying near a sacred place, they were born as deer on the Kālañjara mountain. Having secured, through knowledge, contemplation of the Supreme Spirit, they gave up those bodies also.

62. With indifference to world produced in their minds they died by falling (from the mountain). The seven ascetics were born as Cakravāka (birds) in the Mānasa lake.

63-64. By name and by deeds they were: Sumanas. Kusuma Vasu, Cittadarśī, Sudarśī, Jnātā and Jnānapāraga. They loved the eldest brother and (all) the seven were holy due to control of mind. Out of them three of unsteady minds had swerved from the path of yoga.

65-69. Then one of the aquatic birds—brāhmaṇa Pitṛvartin, devoted to manes who performed the *Śrāddha*, seeing the bright, strong and brave king Aṇuha of the Pañcāla family accompanied by ladies, sporting with various enjoyments, having a large army and vehicles, desired the kingdom (i.e. to be the king). Seeing (Aṇuha's) two ministers, the other two best brāhmaṇas desired to be his ministers. One of them became Aṇuha's son (who came to be) known as Brahmadatta. The minister's sons also came to be known as Puṇḍarīka and Subālaka. Brahmadatta was consecrated in the excellent city of Kāmpilya as the Pañcāla King.

70. He was devoted to his dead anecstors and performed *Śrāddha*, knew (the path of) Yoga(contemplation of the Supreme Spirit) and read the minds (of others).

71. His wife, the queen, was the daughter of Vāsudeva. She was well known as Sannati and was the same tawny cow (in the former existence).

72. Being engaged in deeds relating to manes she became the expounder of the Vedas. The king ruled over the kingdom with her.

73. Once he went to a garden with her, and (there) he saw a couple of insects (ants) engaged in love-quarrel.

74. The he-ant with his body tormented with sex love said in a faltering tone to the she-ant in front of him and with her face hung down:

75-76. "Nowhere in the world there is a loving female like you, slender in the waist, of large hips, of expansive breasts, of an excellent gait, having a golden complexion, of a charming face and sweet smile; your face is sweet like jaggery and sugar.

77. You eat after I do and bathe after I bathe. You are distressed when I go on a journey and you are uneasy with fear when I am angry.

78. Why is that, O auspicious one, you always remain with your face hung down?" She with blazing anger said: "What are you speaking?

79. You ate the powder of the *modakas* without me. Being passionate you gave it to someone else".

The he-ant said :

80-81. O you of excellent complexion, due to similarity with you I gave it to other ant; O you beautiful lady, please forgive (this) one fault of mine; O you of charming breasts, I shall not do so again; give up your anger. Verily I touch your feet (i.e. I salute you), please be pleased with me.

82. O you of beautiful hips, when you are angry, death would stand before me; O you of charming thighs, when you are pleased, all my desires are fulfilled.

83. O you of beautiful buttocks, drink (i.e. kiss) fully the face of me who am always passionate like the full moon and resembling nectar in taste.

84. Granting this, O you auspicious one, you should always show favour to me.

Hearing these words she then became pleased.

85. The she-ant offered herself to the fascinating one. Brahmadatta too, conversant with the sounds of all animals due to the efficacy of the deeds (in his) former (existence) knowing all that, smiled in amazement.

Bhīṣma said:

86. How did king Brahmadatta know the (meaning of the) sounds of all (animals)?

87. Where did the group of the four Cakravākas live? O omniscient one, tell me all that and (tell me) in which family that (group) of good vows was (born)?

Pulastya said:

88. O king, the Cakravākas were born in the same city as the sons of an old brāhmaṇa and all they—the wise brāhmaṇas—remembered their (former) birth.

89. They were the sons of a brāhmaṇa named Sudaridra,

90. Their names and deeds befitted them: Dhṛtimān, Tattvadarśī, Vidyāvarṇa and Tapodhika. The brāhmaṇas had a mind to practise penance.

91-93. The best brāhmaṇas said: "We shall attain great superhuman power". Hearing these words of them, Sudaridra, a great ascetic, said with piteous words: "What is this, O sons?" He said to them "O sons, this is a failure in your duty; forsaking your old father, living in a forest, what merit, what scope will you have by doing this?"

94-98. They said: "O father, we have arranged for your subsistance; listen to our words. The King (here) maintains an old vow. He will give much wealth, a thousand villages to you who (should) tell him in the morning, 'Those who were brāhmaṇas in Kurukṣetra, who were hunters in Daśapura, they became deer on the Kālañjara (mountain) and Crkravākas in the Mānasa (lake)'. Speaking thus to the father they went to the forest for (practising) penance. O King, that old (brāhmaṇa) too, went to secure his object. Formerly, Vaibhrāja, named

Aṇuha, the lord of Pañcāla, desiring a son, engaged in severe penance, propitiated eternal Brahmā, the lord of lords.

99. Then after a long time Brahmā was pleased with him (and said to him); "Well-being to you; choose a boon—the desire of your heart".

Aṇuha said :

100-102. O lord of gods, give me a son of great strength and valour, master of all lores, religious, and best among the devotees. Give me a son, a devotee and one who would know (the meaning of) the sounds of all beings.

The lord, the universal soul, said to him: "Let it be so," and disappeared there only when all the beings were seeing (i.e. in the presence of all beings). Then he had that brave son, Brahmadatta.

103. (He was) compassionate to all beings, and was more powerful than all of them; he knew (the meaning of) the sounds of all beings and was the lord of lords of all beings.

104. Due to his inherent power, he, naturally disposed to concentration of mind, came to the he-ant to that place where the couple of the sporting ants had remained.

105. Then that Sannati, seeing him smiling and very much amazed, suspecting something, asked the king:

Sannati said :

106. O King, why this untimely smile? I do not know the reason for which you have smiled untimely.

107-108. The prince told her the words of the ant. "O you of excellent face, this sympathetic smile has sprung up from great interest; O you of bright smile, there is no other reason for my smile". The queen did not agree with him, She said: "You are telling a lie.

109. You laughed at me only. Now I won't live with you. How can a mortal, who is not a god, understand the talk of ants?

110. Therefore, today you laughed at me only. What else (can be said) ?"

111. The king, unable to answer, desiring to know (seek) Hara's advice observed, remaining pure, his (Hara's) vow for

seven nights. Brahmā while wandering in the city in the morning, said to him at the end of his (King's) dream:

112-113. "Your beloved will learn every word from the best of brāhmaṇas." Saying so, Brahmā disappeared. In the morning the king moving out of the city with his minisrers and wife saw the old brāhmaṇa, saying (something) and coming before (i.e. towards) him.

114. The brāhmaṇa said: "Those sages who were the chief brāhmaṇas in Kurujāṅgala, fishermen in Daśapura, and deer in Kālañjara mountain and the seven Cakravākas in the Mānasa lake, they are living here".

115. Hearing these words of him, he fell down with grief and recollected his (past) birth; the minister's two sons also (remembered their past birth).

116. That boy Bābhravya who knew all sciences, came to be known as Pañcāla in the worlds and was the expounder of the science of love.

117. Pious Puṇḍarīka too, the founder of the science of Veda, recollected his former birth and through grief fell before them in the same way.

118. 'Oh ! Due to passion, we had, due to the bondage of our actions, fallen from our (proper) deeds'.

119. The three, well-versed in Yoga, having thus lamented again and again, repeatedly praised with wonder the greatness of *Śrāddha*.

120. The king, then having given (the old brāhmaṇa) wealth with many villages and having dismissed him, full of joy, due to (having received) wealth, consecrated on the throne his son, Viṣvaksena by name and endowed with kingly qualities.

121-123a.. Then all the best ascetics, Brahmadatta and others, devoted to their parents and free from hatred, went to the water of the Mānasa lake. Sannati too, was glad saying "O King, I pointed out to you all this and the fruit of abstract meditation—that is seen".

123b. Then (in the sequel) praising her the king said:

124. "It is so; through your favour I have obtained all this fruit."

125. Then all these residents of forest, contemplating on

the Supreme Spirit, obtained, by the strength of their penance, the highest place through the aperture in the crown of the head.

126. Thus the ancestors, when pleased, give men (long) life, wealth, knowledge, heaven, final release and pleasure, and also son and kingdom.

127. O king, one who reads out to brāhmaṇas or listens to or reads this *Pitṛ-māhātmya* (greatness of the ancestors) of Brahmadatta, is honoured in heaven for a full hundren crores of *Kalpas* (*Kalpa*=432 million years of mortals).

CHAPTER ELEVEN

A List of Sacred Places

Bhīṣma said:

1. During which portion of the day should the performer of a *Śrāddha* perform it? O brāhmaṇa, what are the sacred places in which *Śrāddha* performed gives abundant fruit?

Pulastya spoke :

2-3. The sacred place named Puṣkara, is said to be the greatest. Presents or offerings made there, or muttering done there certainly becomes endless. It is always dear to the manes and is regarded as great by the sages.

4. So also, O king, Nandā, Lalitā, so also the sacred place, viz. the auspicious Māyāpurī, so also Mitrapada; Kedāra is still better.

5. Gaṅgāsāgara is also said to be an aupsicious sacred place composed of all sacred places; similarly Brahma-tīrtha is auspicious having the water of Śatadru.

6-7. There is a sacred place named Naimiṣa giving the fruit of all sacred places. On (the bank of) Gomatī there is a sacred place called Gaṅgodbheda, where Brahmā, Viṣṇu and (Śiva) the trident-holder came up; where golden gifts are offered, and Hara with eighteen arms (lives).

8. That is the Naimiṣa forest where formerly the rim of the wheel of Dharma wore out. It is waited upon by all (other) *Tīrthas*.

9. There also one can have the sight of (Viṣṇu in his) Varāha (incarnation). One who goes there, goes, with his soul purified, to the city of Nārāyaṇa.

10. Another sacred place is Kokāmukha; Indramārga is also noted (as a *Tīrtha*). Another *Tīrtha* is Pitṛ-tīrtha (sacred to) Brahmā, manifesting his existence.

11. That lord Brahmā resides in Puṣkara forest. The sight of Brahmā is most prosperous and gives the fruit in the form of final release.

12. Kṛta is (one more) sacred place of great religious merit and it destroys all sins; where Janārdana, the first Narasiṁha (resides).

13. Ikṣumatī is a sacred place auspicious to the manes; at the confluence of the Ganges and Jumna the manes are always pleased.

14. Kurukṣetra has great religious merit; where the path (to heaven) is also noticed. Even now (this) *tīrtha*, sacred to the manes, fulfils all desires.

15-16. O King, (there is another sacred place) called Nīlakaṇṭha, sacred to the manes. Similarly other *tīrthas* are: Bhadrasaras, Puṇyasaras, and Mānasa. So also Mandākinī, Acchodā, Vipāśā, and Sarasvatī, Sarvamitrapada, Vaidyanātha giving great fruit.

17. River Kṣiprā is similarly sacred; so also Kālañjara is auspicious; (other *tīrthas* are) Tīrthodbheda, Harodbheda, Garbhabheda, Mahālaya.

18. Bhadreśvara, Viṣṇupada and Narmadādvāra, Gayā; the great sages say that they resemble (one another) (are equally meritorious) because of the offering of *piṇḍas* i.e. as far as offering of *piṇḍas* goes.

19. These places sacred to the manes remove all sins, even of those people who remember them; then what about those who offer *Śrāddha* (at these places)?

20-21. Oṁkāra is (another) place sacred to the manes; so also Kāverī and Kapilodaka; Sambheda on (the bank of) the

Caṇḍavegā (river); so also Amarakaṇṭaka; bath etc. in it gives merit which is double that of Kurukṣetra. (Another) well-known sacred place is Śuklatīrtha; Someśvara is a great *Tīrtha.*

22. It removes all ailments, is meritorious and gives a crore times greater fruit by (one's) offering *Śrāddha*, giving gifts, performing sacrifice or reciting sacred texts in its vicinity.

23. Another sacred place is by name Kāyāvārohaṇa where, in the auspicious dwelling place of Brāhmaṇas, there is a lovely form of the trident-holder, lord of gods.

24. It has become extremely meritorious; similarly the river Carmaṇvatī (is a *tīrtha*); Śūlatāpī, Payoṣṇī and the confluence of Payoṣṇī (with Śūlatāpī).

25. Mahauṣadhī, Cāraṇā and the meritorious Mahāveṇā flowing to Nāgatīrtha; so also Mahāśāla.

26. So also Gomatī. Varuṇā is a great sacred place of Agni. Bhairava, Bhṛgutuṅga and Gaurītīrtha are incomparably the best.

27. (Then there is) a sacred place by name Vaināyaka; so also the best tīrtha Vastreśvara. Similarly (there is the tīrtha) named Pāpahara and there is the holy river Vetravatī.

28. (The *tīrthas*) Mahārudra and Mahāliṅga (are other sacred places) and the great river Daśārṇā. So also Śatarudrā, Śatāhvā and the city called Pitṛpada.

29. (River) Aṅgāravāhikā and the two big rivers Śoṇa and Gharghara, the holy river Kālikā and the auspicious river Pitarā.

30. These are sacred places for manes which are recommended for bath and for making presents. *Śrāddha* offered here is said to have an inexhaustible fruit.

31. The river Śatāvaṭā, so also Jvālā and Śaradvī. Dvārakā, Kṛṣṇatīrtha and the Northern Sarasvatī.

32. River Mālavatī; so also Girikarṇikā; so also the Dhūtapāpatīrtha in the southern ocean.

33. Gokarṇa and Gajakarṇa; similarly the auspicious river Cakra. Śrīśaila, Śākatīrtha and then Nārasiṁha.

34. So also Mahendra, Pnṇya and the holy Mahānadī. A *śrāddha* offered at these places also is said io give unending fruit.

35. Even their sight gives religious merit and they instantly remove sin. Tuṅgabhadrā is a holy river; so also is Cakrarathī.

36. Bhīmeśvara, (and rivers) Kṛṣṇaveṇā, Kāverī and Añjanā. River Godāvarī is holy; Trisandhyāpūrṇa is the best.

37. The *tīrtha* named Tryambaka is a complete and excellent *tīrtha* and is respected by (i.e. superior to) all other sacred places. Here the terrible three-eyed lord (i.e. Śiva) himself resides.

38. *Śrāddha* offered at these places is a crore times merit-giving; O king, even by remembering these (places) sins go away in a hundred ways.

39. The river Śrīparṇā is holy, so also the Vyāsatīrtha is unparalleled. So, also Matsyanadī, Kārā and Śivadhārā.

40. There is the well-known Bhava-tīrtha and the eternal Puṇyatīrtha. Similarly there are the holy Rāmeśvara and Veṇāpura and Alaṁpura.

41. The famous Aṅgāraka, and Ātmadarśa and Alambuṣa; so also Vatsavrāteśvara and the great Gokāmukha.

42. Govardhana, Hariścandra, Puraścandra, Pṛthūdaka, Sahasrākṣa, Hiraṇyākṣa, so also the river Kadalī.

43. The (other) names are: Lakṣmaṇa-tīrtha, Indranīla, Mahānāda; so also Priyamelaka.

44. These also are very much recommended for the performance of *śrāddha*, since it is said that in these holy places all gods are present.

45. Presents made at all these become a crore times more fruitful. Similarly there is the river Bāhudā, so also the auspicious Siddhavaṭa.

46. And the holy place Pāśupata, similarly river Paryaṭikā. Presents made at all these places become a crore times greater.

47. So also the Pañcatīrtha where the river Godāvarī, flowing towards left, comes in contact with Liṅga-sahasra.

48. The place sacred to Jāmadagnya is the best place for (getting) final release; where the river stands ready due to the fear of an adversary.

49. That is the holy place for making offerings to gods and manes and has a host of the celestial nymphs.

50. So also Sahasraliṅga and excellent Rāghaveśvara with the sacred river Indrakālā; there Śakra had formrely gone.

51. Having killed Namuci he reached heaven by (practising) penance. *Śrāddha* offered here by men gives inexhaustible fruit.

52. The sacred place Puṣkara, so also Śālagrāma; then the well-knwon Śoṇapāta where there is the abode of Supreme Being.

53. Then (there are) the Sārasvatatīrtha, and Svāmitīrtha also; then the holy river Malandarā, so also Kauśikī and Candrakā.

54. Then (the river) Vidarbhā, and Vegā and Payoṣṇī flowing towards the east. Kāverī flowing in the northern direction; similarly the mountain Jālandhara.

55. *Śrāddha* offered at these holy places meant for offering *Śrāddha* becomes endless. Similarly Lohadaṇḍa is a *tīrtha*, so also Citrakūṭa.

56. Similarly the bank of the river Ganges is everywhere divine and auspicious. Then (there are the *tīrthas*) Kubjā, Āmraka and Urvaśīpulina.

57. (Then there are) the Saṁsāramocana-tīrtha, so also Ṛṇamocana. *Śrāddha* offered at these places meant for offering *Śrāddha* is inexhaustible.

58. Similarly is the *tīrtha* Aṭṭahāsa; so also Gautameśvara; then is the Vasiṣṭha-tīrtha; next one is Bhārata (tīrtha).

59. Similarly Brahmāvarta, Kuśāvarta and Haṁsatīrtha (are other *tīrthas*), so also (are) the well-known Piṇḍāraka and Śaṁkhoddhāra.

60. So also Bhāṇḍeśvara, Bilvaka and Nīlaparvata; Similarly (is) Badaritīrtha, the greatest of all holy places.

61. And (there is) the holy place called Vasudhārā, so also Rāmeśvara; then Jayantī, Vijayā and Śukla.

62. Those who offer *Śrāddha* at these places go to the highest place; (then there is) a sacred place named Mātṛgṛha; also Karavīra.

63. (The *tīrtha*) Sapta-godāvarī is the best among all the holy places; those desiring inexhaustible fruit should offer *Śrāddha* there.

64. The holy Gayā is in the Kīkaṭa country; the Rājagṛha forest is holy; so also (is) Cyavanāśrama; the river Punaḥpunā is also holy.

65. The holy place Viṣayārādhana and the sacred river Punaḥpunā, where the (following) verse composed by Brahmā is (still) floating.

66. 'If someone desires many sons he should go to Gayā; one should either perform a horse-sacrifice or should let loose a bull at the Nīla (mountain)'.

67. This is the verse floating at the sacred (and other) places; all men, O best king, came saying:

68. Will any son from our family go to Gayā, who, will propitiate the seven earlier and later (members of the family)?

69-70. Among the maternal grandfathers these words have become long-standing: (Will there be) a son, who, having gone (to the Ganges), will drop the collection (of the ashes) of the bones into the Ganges and offer water with even seven or eight sesamum seeds or offer *piṇḍas* in (one of) the three forests (viz. Puṣkara, Naimiṣa and Dharma)?

71. (Who) with devotion will offer a *śrāddha*, first in the Puṣkara-araṇya, then in the Naimiṣāraṇya and then in Dharmāraṇya?

72. Whatever is offered to the manes at Gayā or in Dharmāraṇya or at Brahmasaras and at Gayāśīrṣavaṭa becomes inexhaustible.

73. One who going to these places and having made a libation moves round, quickly takes to heaven the manes residing in hell.

74. O best king, in his family no one becomes an evil spirit, (because) the evil spirit attains liberation due to the offering of *piṇḍas*.

75. A holy man with water in his right hand gives water at the root of mango (trees). (Thereby) the mango-trees are watered and the manes are propitiated; thus one action is known to serve two purposes.

76. There is no other offering surpassing that made at Gayā; those (manes) moving towards liberation are pleased by one offering of *piṇḍas*.

77. The best sages say that giving grains is (an) excellent (gift), so also giving wealth. They say that whatever is given by men at holy places like Gayā is a great source of religious merit.

78-79. Those who go to the south and north of the Mānasa lake and with all their heart and with love see Mahācala and Mahānadī after having saluted chief brāhmaṇas, get the fruit of their life. Whatever a mortal desires, he undoubtedly obtains it.

80. I have briefly stated this compendium of the holy places. Even the lord of speech cannot describe it in detail; then what about a human being?

81. Truth is a holy place; compassion is a holy place; restraint of senses is a holy place; in the houses of those (who observe) the castes and the four stages of life, tranquility is said to be a sacred place.

82-83. Since whatever *Śrāddha* is recommended at the holy places is laid down to (have) a crore-fold (fruit), and since, the *Śrāddha* offered at Gayā is the giver of final release, therefore an effort should be made to offer a *Śrāddha* at a holy place. The morning time has three *muhūrtas* (a *muhūrta*=48 minutes), the *saṅgava* (period after morning time) has a similar duration; fore-noon has three *muhūrtas*; then afternoon follows.

84. The evening time has three *muhūrtas*; a *śrāddha* should not be performed during that period.

85. That time is *rākṣasī* (demonish) and is condemned for all rites; the *muhūrtas* of the day are always said to be fifteen.

86. Among them the eighth period is said to be *Kutapa*; since after noon the sun always becomes mild.

87-91. Therefore, the act during that period, is specified as the giver of eternal fruit. A sword, a vessel, the *Kutapa* (period), so also a blanket made in Nepal, gold, *darbhas*, sesamum seeds and cows (these are the seven necessary things for a *Śrāddha*); and a daughter's son is said to be the eighth. Sin is said to be *Kutsita* (condemned); since these eight torment it, they are known as *Kutapa*. After the *Kutapa*-period there are four *muhūrtas*; so also is the fifth one (which) is laid down for the performance of a *Śrāddha*. *Kuśas*, so also black sesamum are said to have sprung up from Viṣṇu's body. The wise say that black is the mark of a *Śrāddha*; the residents of a holy place should offer water with sesamum seed after water is offered (to the manes).

92. With *darbha* in one hand one should offer in one's house a

Śrāddha (which is) meritorious and holy, gives (long) life, and destroys all sins.

93. And this glory of *śrāddha* is narrated by Brahmā too; a man who listens to or recites it becomes rich.

94. Similarly the residents of a holy place should, at the time of a *Śrāddha*, say it for the cessation of all sins (the following verse) which is regarded as the remover of poverty:

95. 'This is pure, the treasure of fame; this is the destroyer of great sins; the greatness of *Śrāddha* is honoured by Brahmā, Arka and Rudra—(thus) declare the wise'.

CHAPTER TWELVE

The Dynasty of Yadu

Bhīṣma said:

1. O learned one, tell me now how the Soma dynasty came up and which kings were born in that family that increased its fame.

Pulastya said:

2-3. Formerly Atri was ordered by Brahmā to create. Then the lord practised penance for creation. (It was) delightful, removing the trouble of Brahmā, nearest to Brahmā, Rudra, Indra and Sūrya and supra-sensual.

4-5. Having made his mind tranquil Atri then remained restrained. Even the greatness of penance causes great delight. Since the chief of the dynasty then stood out it increased by half and since Soma having seen him reported it he became mighty.

6. Then from Atri's eyes water of tears, illuminating all the mobile and immobile things with its moonlight, flowed.

7. The quarters in the form of ladies drank it up; it turned into an embryo generated by Atri and remained in their uterus.

8-9. Then the quarters unable to hold it dropped it. Brahmā then took the embryo and put it together and (thus) fashioned a youth skilled in using all weapons.

10. Having put him with his own hands in a chariot, full of the power of Vedas, he took him to the world. Then the brāhmaṇic sages said: Let him be our lord.

11. Then the interior of that (Soma) who was being praised by sages, Gandharvas and celestial nymphs became very great.

12. From that expanding lustre the host of herbs sprang on the earth; his lustre is great; so he always is (i.e. shines) during the night.

13-15. Therefore Soma became the lord of herbs; he is also counted among the brāhmaṇas; as he is the Vedic lustre and the fluid. The auspicious disc in the dark and bright (fortnights) wanes and waxes. Prācetasa Dakṣa gave him (his) twentyseven brilliant daughters endowed with form and beauty and then ten thousand of thousand (-fold) powers.

16-17. Soma intent on meditating upon Viṣṇu practised penance. Then the lord, Nārāyaṇa-Hari, the supreme Janārdana was pleased with him and said to him, "Ask for a boon." Then Soma asked for a boon: "I shall perform a sacrifice in the world of Indra.

18-19. The groups of gods with the four led by Brahmā should in person enjoy (the offerings) in my house, at the *Rājasūya*. The trident-holder god, Hara, should be our protector." When Viṣṇu said, "Let it be so" he performed the *Rājasūya*.

20. Atri was the *Hotṛ* (the priest reciting the prayers of the Ṛgveda). Bhṛgu was the *Adhvaryu* (an officiating priest). Brahmā became the *Udgātā* (one who chants the hymns of Sāmaveda), and Hari himself was the superintendent.

21. All the (other) gods were assisting priests; the rite was laid down (said) to be *Rājasūya*. The Vasus and also the Viśvedevas were the officiating priests.

22. He gave the three worlds as the sacrificial fee to the priests. Having obtained splendour which was difficult to obtain, and which was honoured by the world, Soma, by means of his penance, got the sovereignty of the seven worlds.

23-24. Once he saw in a garden Bṛhaspati's wife, Tārā, adorned with many flowers and ornaments, of large hips, oppressed with the burden of breasts, so feeble (i.e. delicate) (that

she would not) even (tolerate) the plucking of flowers, charming like Cupid's arrows and having broad and beautiful eyes.

25. In that secluded region, the lord of stars, being smit with love, seized her with her hair. She too, (equally) love-sick with her mind attracted by his form and handsomeness, enjoyed with him.

26. Having sported for a long time Soma took Tārā to his house; then even in his own house he, attached to Tārā, was not satisfied with the (sexual) pleasures.

27-28. Bṛhaspati, scorched by the fire of the separation had his mind contemplating on her only. He was unable to curse him (i.e. Soma), nor was (the lord of speech) able to harm him by means of many chants, missiles, fire or poisons; or by various stratagems or by magical spells. Being tormented with love, he besought god Soma to (return) his wife.

29. Being infatuated with love, he, though besought by Śiva or Brahmā, by the Sādhyas, and Maruts along with the regents of the quarters, did not give (back) Bṛhaspati's wife.

30. When he did not give her (back) Śiva, who (also called Vāmadeva) was well known on the earth and whose lotus like feet were worshipped by many Rudras, became angry.

31. Then, Śiva the trident-holder, along with his disciples, bound by love for Bṛhaspati, resorted to by the lords of spirits, and Siddhas, taking his bow called Jagava, went (forth) to fight with Soma.

32-34. He, especially brilliant, of a terrible form and terrible and cruel due to the fire in his third eye, and the eighty lords of his attendants and with the lords of Yakṣas seated in a war-chariot, and Soma too, with his anger, and with a thousand billions of Vetālas, Yakṣas, Snakes and Kinnaras, so also of serpents, so also with thirty-six thousand chariots, with his lustre increased by Śani and Aṅgāraka came there, accompanied by the army of the Nakṣatras, demons and fiends.

35. The seven worlds, earth, forests, islands and the interiors of the oceans got frightened. The trident-holder, who had taken the blazing missile and great fire went forth to (fight) Soma.

36. Then took place a great war between the terrible armies of Rudra and Soma. Capable of destroying all animals,

it (i.e. the war) of the form of intensive and pre-eminent fire, escalated.

37. The full armies of both with sharp and poignant missiles met destruction. Bright missiles, capable of burning heaven, earth and the nether region were discharged.

38. Through anger, Rudra released the missile Brahmaśiras; Soma too released the missile 'Soma' of infallible power. By the fall of the two (missiles) fear spread in the ocean, on the earth, in the atmosphere.

39. Then seeing that war escalating and capable of destroying the worlds, Brahmā along with gods, entering there, somehow averted it.

40-41. "O Soma, why are you, without any cause, doing this ignoble deed, leading to the destruction of people ? Since you waged this terrible war for taking away the wife of someone else you will be (taken to be) an evil planet among people; you are a sinner; you will be equal to the eaters of brāhmaṇas. Honouring my word, restore this Bṛahspati's wife to him."

42. Saying 'let it be so', Soma, being tranquilled, kept away from fighting; Bṛhaspati taking Tārā and being delighted, went home; so also Rudra.

Pulastya said:

43-45. Then at the end of a year, a boy resembling twelve suns, wearing a divine yellow garment, adorned with divine ornaments, and like the sun, was born to Tārā. He knew all the sciences, and was the propounder of the science of elephants. Named Rājaputra he was a well-known royal physician. He was known as Budha, being the son of king Soma.

46. He, the powerful one, snatched all the lustre of all people. Brahmā and others came there; so also gods with the divine sages came to the house of Bṛhaspati at the time of the ceremony performed at the birth of the child.

47. The gods asked Tārā by whom was the boy begotten (i.e. who was his father—Soma or Bṛhaspati) ?

48-49. She, ashamed of them, did not say anything, at that time. The excellent lady, being again asked, replied shamefully after a long time that the son was Soma's. Then Soma took the son, named him 'Budha' and gave him a kingdom on the earth.

50-51. Then having consecrated him, the supreme lord Brahmā offered him a seat in the planets; having given it he, along with the brāhmaṇic sages, disappeared there only even as all beings were watching. Buddha produced the most religious son in (i.e. from) the womb of Ilā.

52. He (i.e. the son) fully performed a hundred horse-sacrifices, and due to his lustre was known as Purūravas and was honoured by all people.

53. Having propitiated Brahmā on the peak of the Himālayas, he, the lord of the seven islands, obtained the lordship of the world.

54. The demons Keśin and others became his servants; Urvaśī, enamoured of his handsomeness, became his wife.

55. Desiring the good of all the people, he justly protected the earth having seven islands, with mountains, forests and groves.

56. Due to the favour of Brahmā (he obtained) fame that became his carrier and waiting girl holding the chowrie. The lord of gods offered him half (of his) seat.

57. He protected *Dharma*, *Artha* and *Kāma* equally and justly.

58. *Dharma*, *Artha* and *Kāma* came to see him with curiosity, desiring to know how he maintained them equally. With devotion he then offered them offerings, water for washing feet etc.

59. Having brought three seats adorned with gold, and seating them on the seats, he offered them worship, (offering) slightly superior worship to *Dharma*.

60. *Kāma* and *Artha* then became very angry with the king; *Artha* cursed him: "You will perish due to greed."

61. *Kāma* also said: "You will become insane in the Gandhamādana, after having gone to the grove (sacred to) Kumāra due to the separation from Urvaśī".

62-64. *Dharma* too said: "You will have a long life and will be religious; O lord of kings, your progeny will increase hundred times as long as the sun and the moon stay (in the sky) and will not perish on the earth. The madness caused by (the longing for) Urvaśī will last for sixty years; and that celes-

tial nymph, your wife, will soon be won over by you". Saying so all of them disappeared.

65-66. Purūravas everyday went to see Urvaśī. Once while moving in the sky in the southern direction seated in the chariot with Indra he saw Urvaśī and Citralekhā being taken (away) in the atmosphere by the lord of demons, Keśin.

67-68. Having in a battle vanquished him (i.e. Keśin) who had formerly vanquished in battle even Indra by throwing various missiles (at him), he (i.e. Purūravas) became friendly with Indra and gave Urvaśī to him. Since then Indra became his friend.

69. Indra being pleased, with Purūravas, excelling (everyone) in the world, said to him: "You take her".

70. Due to love she sang to Purūravas a great story enacted by Bharata and named *Lakṣmī-svayaṁvara*.

71. He (i.e. Bharata) ordered Menakā, Urvaśī and Rambhā to dance. There Urvaśī, in the role of Lakṣmī, danced with proper pauses (in music).

72. She, while dancing, seeing Purūravas, became oppressed by love and forgot all acting that was directed before.

73-74. Bharata angrily cursed her that separated from him (i.e. Purūravas) she would turn into a creeper, live on the earth for fiftyfive years. Then Urvaśī having gone to him, made him her husband for a long time. After experiencing the curse, Urvaśī gave birth to eight sons by (Purūravas), the son of Budha.

75-77. Listen to their names from me (as I tell them). Āyu, Dṛdhāyu, Vaśyāyu, Balāyu, Dhṛtimān, Vasu, Divyajāyu, and Śatāyu—all were having divine strength and vigour. Nahuṣa was the son of Āyu, so also was Vṛddhaśarmā; and Raji, Daṇḍa and Viśākha; these five were brave warriors. A hundred sons were born to Raji; they were known as *Rājeya*.

78. Raji propitiated pure Nārāyaṇa; Viṣṇu who was (thus) propitiated by penance, gave a boon to the king.

79. He then became the conqueror of gods, demons and men. Then the war between gods and demons continued for three hundred years.

80. A terrible battle took place between Prahlāda and

Śakra, and none of them came out victorious. Then gods and demons separately asked Brahmā:

81. "Who will be victorious out of the two ?" He said: "He, where (i.e. on whose side) Raji is (will be victorious)."

82. The demons requested the king, "Help us to victory". He said: "If I shall be your lord (I shall help you); otherwise enough of it (i.e. I shall not help you)". The demons did not accept it; but the gods did.

83. "Be our lord and destroy the enemy's army." Then he destroyed all that were to be killed by Indra.

84. By that deed of his, Indra then became his son. Then giving the kingdom to Indra, Raji went (to perform) penance.

85. Then, Raji's sons endowed with the merit of penance and power, forcibly snatched the kingdom from Indra and his portion in the sacrifice.

86-87. He, deprived of the kingdom and oppressed by Raji's sons, being helpless, said to Bṛhaspati: "O Bṛhaspati, I am harassed by Raji's sons; I who am oppressed, am not having the kingdom nor the portion in the sacrifice; master of intellect, strive to get the kingdom for me."

88. Then Bṛhaspati, by means of the rite to pacify the planets and to promote welfare, made Indra haughty with power.

89-91. Bṛhaspati, having gone to Raji's sons, stupefied them. The lord of intellect (i.e. Bṛhaspati) who knew religion, resorting to the religion of the Jainas, which was out of the Vedic fold, made them fallen from the three Vedas. Knowing them to be out of the Vedic fold and endowed with disputation, Indra with his bolt killed them all—who were excommunicated from the (Vedic) religion. I shall tell you about the seven pious sons of Nahuṣa:

92. Yati, Yayāti, Śaryāti, Uttara and Para; so also Ayati and Viyati; these seven propagated the race.

93. Yati became an anchorite even in his boyhood. Yayāti, always given to piety, ruled his kingdom.

94. Śarmiṣṭhā, the daughter of Vṛṣaparvan, was his wife; so also Bhārgava's daughter Devayānī of a good vow (was his wife).

95. Yayāti had five sons; I shall mention them by names.

Devayānī gave birth to a son (named) Yadu and also (another son) Vasu.

96. Śarmiṣṭhā gave birth to (three) sons: Druhyu, Aṇu and Pūru. Yadu, Pūru and Bharata continued the race.

97-98. O King, (now) I shall describe the Pūru-race, in which you are born. From Yadu the Yādavas were born, among whom were (born) Bala (-rāma) and Kṛṣṇa for taking down the burden of Pāṇḍavas and for their welfare. Yadu's five sons were like god's sons.

99. The eldest was Sahasrajit, then Kroṣṭṛ, Nīla, Añjika and Raghu. King named Śatajit was Sahasrajit's son.

100. Śatajit had three extremely religious sons: Haihaya, Haya and Tālahaya also.

101. Dharmanetra was the well-known son of Haihaya; Dharmanetra's son was Kunti and his (Kunti's) son was Saṁhata.

102-104. The king named Mahiṣmān was Saṁhata's son. Brave Bhadrasena was the son of Mahiṣmān. He was a king in Vārāṇasī, who has already been mentioned. The religious son of Bhadrasena was Durdama by name. The terrible son of Durdama was named Dhanaka. Dhanaka had four sons well-known in the world.

105. Kṛtāgni, Kṛtavīrya, so also Kṛtadharma; the fourth son was Kṛtaujas; that (well known) Arjuna was (the son) of Kṛtavīrya.

106. By means of his thousand arms the king became the lord of seven islands. Then the lord of the earth practised penance for ten thousand years.

107. Kārtavīrya propitiated Datta born of Atri. Datta, the best among men granted him four boons.

108. The best king, first chose a thousand arms. (By the second boon he chose that) one thinking impiously would incur fear and be warded off.

109. (By the third boon) he would conquer the earth by fighting and would get strength by means of religious acts; and by the additional (i.e. the fourth boon) he would kill anyone that would stand before him in a battle.

110. He conquered this earth by his heroism with its seven islands and cities and surrounded by seven seas.

111. Of him, the intelligent one, a thousand arms were produced as desired by him; he performed all sacrifices in which large fees were paid.

112. All of them had golden sacrificial posts and golden altars; all were attended by gods seated in aerial cars and adorned.

113-116. They were always attended by the Gandharvas and the celestial nymphs also. In his sacrifice Gandharva and Nārada sang a verse, after having seen the greatness of the royal sage Kārtavīrya. Kings would never attain to the position of Kārtavīrya by means of sacrifices, gifts, austerities, valour or learning. Moving swiftly on the seven islands the king, comparable to wind, became the sovereign emperor of the earth with seven islands, for eightyfive thousand years.

117. He became the protector of beasts; he alone was the protector of fields; he alone became cloud by means of showers and became Arjuna by means of his diligence (assiduity).

118. By means of his thousand arms, and with skin rugged on account of the strokes of the bowstring he shone like the autumnal sun with thousand rays.

119. In Māhiṣmatī he was (a man) of great brilliance among men; in the rainy season he would meet the agitation of the ocean.

120. He sports (i.e. sported) against the current, for his own pleasure; sporting with the lashes he tied down the sea.

121-123. Narmadā, frightened and having a series of knittings of her eye-brows in the form of her ripples flowed to him. He alone, from Manu's family, would, plunge into the sea, by drawing out, with one hand the ocean and plunging into it by pleasing the beautiful ladies. When by his thousand arms the great ocean would be agitated, the great demons of the nether region would hide themselves and remain motionless.

124-128. The great serpents stunned by the agitation of his thighs, and suspecting that nectar was being churned out, bent down keeping their heads motionless. This archer discharged arrows against Rāvaṇa. This archer taking a bow, having (with force) stupefied and vanquished the haughty lord of

Laṅkā—Rāvaṇa, with five arrows and having arrested and brought him to Māhiṣmatī imprisoned him there. Then to propitiate that Arjuna, I went to him; having made friendship with my grandson (i.e. Rāvaṇa) he released him. The sound of the bow-string of him having a thousand arms was like that of the fire, that would spread on the earth at the end of a Yuga (the age of the world).

129. (Paraśurāma) cut off in battle the thousand arms like the grove of golden Tāla-trees. The powerful Vasiṣṭha getting angry cursed that Arjuna:

130. "Since, O Haihaya, you burnt my well known grove, so someone else will destroy your wicked deeds.

131. That powerful ascetic brāhmaṇa Bhārgava, having powerfully cut off your thousand arms (and thus) having harassed you, will kill you."

132-134. Paraśurāma was thus the killer of that intelligent (Kārtavīrya). O very powerful (Bhīṣma), he had a hundred sons; out of them (the following) five were great warriors, trained in the science of missiles, mighty, brave and religious: Śūrasena, Śūra, Dhṛṣṭa, Kṛṣṇa and Jayadhvaja; he was the builder of Avantī and the lord of the earth. Tālajaṅgha of great might was Jayadhvaja's son.

135. His hundred sons were known as Tālajaṅghas. Of these Haihayas there were five families.

136. The Vītihotras were born (in this family), so also Bhojas and Avantis, and Tuṇḍakera; (all these) were called Tālajaṅghas.

137. The powerful son of Vītihotra was Ananta. His son was Durjaya who tormented his enemies.

138-140. The great king Kārtavīrya by name having a thousand arms protected the subjects sincerely, who with his bow vanquished the earth bounded by the oceans; and a man who getting up at daybreak utters his name, never loses his wealth; he regains what is lost. One who narrates the life of the intelligent Kārtavīrya, becomes honoured in heaven like a donor or a sacrificer.

CHAPTER THIRTEEN

The Deeds of the Avatāra (Incarnation)

Pulastya said:

1. O king of kings, listen to (the account) of Kroṣṭṛ's family (in which) excellent men (were born). In his family was bornViṣṇu, the perpetuator of the Vṛṣṇi family.

2. From Kroṣṭṛ was born Vṛjinīvān, of great fame. His son was Svāti, and Kuśaṅku was his (i.e. Svāti's) son.

3. Kuśaṅku had a son Citraratha by name; his son named Śaśabindu became a sovereign emperor.

4-5. About him this verse containing the genealogical table was formerly sung. The hundred sons of Śatabindu had a hundred sons. From those hundred intelligent, handsome and important sons resplendent with great wealth were born the very mighty kings having the appellation Pṛthu.

6. Pṛthuśravas, Pṛthuyaśas, Pṛthutejas, Pṛthūdbhava, Pṛthukīrti, Pṛthumata were the kings (in the family) of Śaśabindu.

7-8. Those well-versed in the Purāṇas praise Pṛthuśravas to be the best. He had sons. (Out of them) Uśanas tormented the enemies. Uśanas's son was Śineyu by name and was most virtuous. Śineyu's son was known as Rukmakavaca.

9-10. Rukmakavaca, skilled in fighting, having killed the archers with various arrows and having obtained this earth, gave gifts to brāhmaṇas in the horse-sacrifice. Parāvṛt, the killer of the rival heroes was born from Rukmakavaca.

11. Five sons were born to him who were very powerful and valourous: Rukmeṣu, Pṛthurukma, Jyāmagha, Parigha and Hari.

12. The father put Parigha and Hari in Videha. Rukmeṣu became a king and Pṛthurukma lived with him.

13-14. Jyāmagha, exiled by these two, lived in a hermitage. He, living peacefully in the hermitage and being roused by a brāhmaṇa took his bow and carrying a flag and seated in a chariout went to another country. Being all alone and distressed for want of subsistence he went to the mountain Ṛkṣavān on the bank of Narmadā, deserted by others, and sat there.

15. Śaibyā was Jyāmagha's chaste wife old (in age).

16-17. The king too, being sonless, thought of taking another wife. He got victory in a war and securing a maiden in the war he through fear said to his wife, "O you of bright smile, this is your daughter-in-law." When he said this, she said to him: "Who is she ? Whose daughter-in-law is she ?"

18-19. The king replied, "She will be the wife of the son that will be born to you." Due to the severe penance of that maiden that old Śaibyā gave birth to the son (named) Vidarbha.

20. Vidarbha generated on the princess, (Jyāmagha's) daughter-in-law, two sons, Kratha and Kauśika and later the third son Lomapāda by name, who was extremely pious, brave, and skilled in fighting.

21. Babhru was Lomapāda's son; Babhru's son was Dhṛti; Kauśika's son was Cedi and the kings who are known as Caidya were (born) from him.

22. Kunti was the son of Kratha who was the son of Vidarbha. Dhṛṣṭa was Kunti's son; from that Dhṛṣṭa brave Sṛṣṭa was born.

23. Sṛṣṭa's son was pious Nivṛtti, the killer of rival heroes. Nivṛtti's son named Daśārha was the same as Vidūratha.

24-25. Daśārha's son was Bhīma; Bhīma's son is said to be Jīmūta; Jīmūta's son was Vikṛti; Bhīmaratha was his son; and Bhīmaratha's son was said to be Navaratha. His son was Daśaratha; his son was Śakuni.

26. From him was born Karambha, and from him Devarāta; from Devarāta was born the very renowned Devakṣatra.

27. A god-like and very bright son by name Madhu was born of Devakṣatra. Kuruvaśa is said to be born from Madhu.

28. A brave son Puruhotra was born from Kuruvaśa. From Puruhotra Aṁśa was born on the sporting Vaidarbhī.

29-30. Vetrakī was Aṁśu's wife; on her Sātvata (i.e. Aṁśu) endowed with energy and of growing fames generated Sātvatas. One having children and knowing this progeny of the magnanimous Jyāmagha, becomes united with the intelligent Soma.

31-32. Kausalyā gave birth to the sons called Sātvata, endowed with energy. Their creations (i.e. lines) are four;

listen to them (as I tell you) in detail: On Sṛñjayī, Bhajamāna got a son named Bhāja. Then Bhājakas were born on the daughter of Sṛñjaya.

33. The two wives of that Bhāja gave birth to many sons: Nemica, Kṛkaṇa and Vṛṣṇi, the conqueror of the enemies' cities.

34. Since they were born from Bhajamāna they came to be called Bhājaks. There was Devāvṛdha Pṛthu and he increased friendship with the Madhus.

35-36. This king was sonless, so desiring 'I should have a son endowed with all virtues' and concentrating upon Kṛṣṇa only and touching the water of the Parṇāśā (river), he practised a great penance. Due to his touching the water the river came near him.

37-38. Then the river worried about the well-being of him who was practising penance. With her mind full of anxiety she resolved: 'Turning myself into a woman I shall go (to him), from whom a son like this (i.e. endowed with all qualities) would be born. Therefore today I shall (be his wife who would) give him a son'.

39. Then becoming a maiden and taking up an excellent body she informed the king (about herself); the king then longed for her.

40. Then from Devāvṛdha, that best river, in the ninth month, gave birth to a great son viz. Babhru endowed with all virtues.

41. We have heard that those who know the Purāṇas, narrating the virtues of the magnanimuos Devāvṛdha, say that:

42. Babhru was the greatest among men; Devāvṛdha resembled gods; from Babhru and Devāvṛdha seventy thousand and six hundred sons were born and they became immortal.

43-46. Bhoja (given to performing) sacrifice, (giving) gifts, (practising) penance, intelligent, pious and of a very strong vow, handsome and very bright (married) Mṛtakāvatī. (This) daughter of Śarakānta gave birth to four sons: Kukura, Bhajamāna, Śyāma and Kambalabarhiṣa. Kukura's son was Vṛṣṭi and Vṛṣṭi's son was Dhṛti. His son was Kapotaroman; and his son was Tittiri; his son was Bahuputra. It is said that

(his) learned son was Nari; his other name is said to be Candanodakadundubhi.

47. His son was Abhijit; from him Punarvasu was born.

48. Abhijit was first sonless; but this (king), best among men, encouraged by sages gladly performed the horse-sacrifice to obtain a son.

49. When he was moving in the gathering (at the sacrifice) from it arose blind Punarvasu learned, well-versed in religion and giver at sacrifices.

50. It is said that Vasu had a couple of sons. O best among the intelligent, they were known as Āhuka and Āhukī.

51-52. In this matter they quote very interesting verses. They had ten thousand armoured and mailed chariots, thundering like cloud and having their bottoms with attachments. The Bhojas never told a lie; they never remained without performing sacrifices; and never gave less than a thousand.

53. There was never a purer or a more learned person than a Bhoja. This family is said to have come down upto Āhuka.

54-55. And Āhuka gave his sister (to the Avanti-king) in Avanti. And the daughter of Āhuka gave birth to two sons; Devaka and Ugrasena who were like divine children; and the sons that were born to Devaka were like gods.

56. (They were) Devavān, Upadeva, Sudeva and Devarakṣita; they had seven sisters whom he (Ugrasana) gave to Vāmadeva:

57. Devakī, Śrutadevā, Yaśodā, Śrutiśravā, Śrīdevā, Upadevā and Surūpā was the seventh.

58-60. Ugrasena had nine sons and Kaṁsa was the eldest among them: Nyagrodha, Sunāman, Kaṅka, Śaṅku, and (he) who (was called) Subhū. The other one was Rāṣṭrapāla; so also (were) Baddhamuṣṭi and Samuṣṭika. They had five sisters: Kaṁsā, Kaṁsavatī, Surabhī, Rāṣṭrapālī and Kaṅkā; they were beautiful ladies. Ugrasena along with his children belonged to the Kukura (i.e. Daśārha) country.

61. Vidūratha, best among the warriors, was Bhajamāna's son. The brave Rājādhideva was Vidūratha's son.

62. The two sons born to Rājādhideva were Śoṇāśva and

Śvetavāhana. They were liked by brave men, very much given to the Kṣatriya-vow.

63. Śoṇāśva had five brave sons skilled in fighting: Śamī, Rājaśarmā, Nimūrtta, Śatrujit and Śuci.

64. Pratikṣatra was the son of Śamī and the son of Pratikṣatra was Bhoja and his son was Hṛdīka. Hṛdīka had ten sons of fearful valour.

65-66. Among them Kṛtavarman was the eldest, and best was Śatadhanvan. (Others were) Devārha, Subhānu, Bhīṣaṇa and Mahābala, and Ajāta, Vijāta, Kakara and Karandhama. A son, Kambalabarhiṣa was born to Devārha; (he was) learned.

67. He had two sons: Asamauja and Samauja. Two valourous sons were born to the son of Ajāta.

68. Samauja had three well-known and very religious sons. Their names in order were: Sudaṁśa, Suvaṁśa and Kṛṣṇa.

69. One who everyday glorified this family of the Andhakas, consequently had a large family and progeny.

70-71. Kroṣṭṛ had two wives: Gāndhārī and Mādrī. Gāndhārī gave birth to Sunitra affectionate to his friends; Mādrī gave birth to a son Yudhājit (by name), then to Devamīḍhuṣa, (then to) Anamitra and Śini. These five possessed lucky marks (on their bodies).

72. Nighna was Anamitra's son; Nighna had two sons: the two were Prasena and the very brave Śaktisena.

73. Prasena had the best and unparalleled gem by name 'Syamantaka'. It was described as the 'King of best gems in the world'.

74. Wearing that gem on his chest very many times he shone brightly. Śauri asked for that excellent gem for his king.

75. Govinda too did not obtain it; though capable, he did not snatch it. Some time Prasena, adorned with it went ahunting.

76-77. He heard a sound made by a certain being in a cave. Then entering the cave Prasena encountered a bear (viz. Jāmbavān). The bear attacked Prasena and Prasenjit also attacked the bear and (thus) they, desirous of vanquishing each other, fought.

78-79. The bear, having killed Prasena took that gem.

Hearing that Prasena was killed Govinda was suspected by his (i.e. Prasena's) brother, so also by others that Prasena was killed by Govinda to get the gem.

80-81. Prasena, adorned with that best gem, had gone to the forest; seeing him who was not willing to part with Syamantaka, Kaśava had killed him (Prasena) as he, by not giving the gem, had turned into his enemy. This rumour started by Satrājit spread everywhere.

82. Then after a long time, Govinda who had again set out for hunting, by chance came near the cave.

83-84. Then that mighty lord of bears (viz. Jāmbavān) made a sound as before. Govinda having heard the sound and entering the cave with a sword in his hand, saw the very mighty king of the bears, viz. Jāmbavān. Then Hṛṣīkeśa, with his eyes reddened with rage, at once seized Jāmbavān very violently.

85-86. Then seeing him as Viṣṇu in Viṣṇu's body due to his (past) deeds the lord of the bears too quickly praised him with Viṣṇusūkta (a eulogy in honour of Viṣṇu). Then the lord being pleased, favoured him with a boon.

87. Jāmbavān said: "It is desirable and auspicious to meet death at your hands with the stroke of your disc. This virgin daughter of mine should have you as her husband.

88. O lord, you should take the gem which I obtained from Prasena by killing him. The gem is here".

89. Keśava having killed Jāmbavān who had spoken thus with his disc, he of mighty arms, having achieved his purpose, took that daughter.

90-92. Then in the presence of all Yādavas, Janārdana, who was angry due to the false rumour, gave to Satrājit that best gem which he had received from the bear-king. Then all the Yādavas said to Vāsudeva: "We had thought that you had killed Prasena". Satrājit had ten sons from each one of his ten wives.

93. He had hundred and one sons born of Satyā. They were well-known and very brave, and Bhaṅgakāra was the eldest.

94. Satyā, Vratavatī and Svapnā, elder to Bhaṅgakāra, gave birth to those boys. Śinīvāla was brave.

95. There was (born) the warrior Abhaṅga; Śini was his son; from him Yugandhara (was born); he is said to have had a hundred sons.

96. He was called Anamitra; was well known as a descendant of the Vṛṣṇi family. From Anamitra was born Śini, the youngest member of the Vṛṣṇi family.

97. From Anamitra again was born Yudhājit, a warrior of the Vṛṣṇi family. Two other sons also (were born from Anamitra): Ṛṣabha and Citra.

98. Ṛṣabha got as his wife the praiseworthy daughter of Kāśirāja, and Jayanta obtained auspicious Jayantī as his wife.

99. Then Jayanta's son was born of Jayantī. He always performed sacrifices, was very courageous, learned and was dear to the guests (or he) liked guests.

100. From him Akrūra, very diligent and giver of large presents was born. Śaibyā was the gem among virgins; Akrūra obtained her (as his wife).

101-102. On her he generated eleven very mighty sons: Upalambha, Sadālambha, Utkala, Āryaśaiśava, Sudhīra, Sadāyakṣa, Śatrughna, Vārimejaya, Dharmadṛṣṭi, Dharma and Sṛṣṭimauli.

103-106a. And all of them were born (so brave) that they took away gems. Two sons, resembling gods, and delighting the family were born on Śūrasenā from Akrūra: Devavān and Upadeva. From Akrūra twelve sons were born to Aśvinī: Pṛthu Vipṛthu, Aśvagrīva, Aśvabāhu, Supārśva, Gaveṣaṇa, Riṣṭanemi Suvarcas, Sudharman, Mṛdu, Abhūmi and Bahubhūmi; and two daughters: Śraviṣṭhā and Śravaṇā.

106b-107a. An intelligent preson, who knows about this false accusation of Kṛṣṇa can never be assailed by anyone with a false curse.

107b. Aikṣvākī gave birth to a brave son—the wonderful Mīḍhuṣa.

108-111. Ten brave sons were generated on Bhojā by Mīḍhuṣa: Vasudeva (was born) first, (then) Ānakadundubhi; so also Devabhāga was generated (by Mīḍhuṣa); and Devaśravas, Anāvṛṣṭi, Kunti, and Nandi and Sakṛdyaśa, Śyāma, Śamīka (also) known as Sapta. He had five beautiful wives: Śrutakīrti, Pṛthā, and Śrutadevī and Śrutaśravā and also Rājādhidevī.

These five were the mothers of heroes. Vṛddha's wife Śrutadevī gave birth to king Kāruṣa.

112. From Kaikaya Śrutakīrti gave birth to king Santardana. Sunītha was born on Śrutaśravas from Caidya.

113. From Dharma Bhayavivarjita was born on Rājādhidevī. Śūra, bound by friendship, gave (in adoption) Pṛthā to Kuntibhoja.

114. Thus, Pṛthā, Vasudeva's sister was also called Kuntī. Kuntibhoja gave that praiseworthy Pṛthā to Pāṇḍu as his wife.

115. That queen gave birth to five brave sons for Pāṇḍu : Yudhiṣṭhira was born from Dharma; Vṛkodara (i.e. Bhīma) was born from Vāyu.

116. Dhanañjaya (i.e. Arjuna) comparable to Indra in valour was born from Indra; he the brave one, was born with the three portions from three gods.

117. He worked for gods, and killed all demons; he killed those demons whom even Indra was unable to kill.

118. He who had obtained vigour was placed in heaven by Indra. We have heard that two sons were generated on Mādravatī (by the Aśvins).

119. (They were) Nakula and Sahadeva and were endowed with handsome form and goodness. Ānakadundubhi had a wife named Rohiṇī of the Pūru family.

120-121. He had (from her) a son Rāma dear to him; so also Sāraṇa, Caraṇapriya, Durdhara, Damana, Piṇḍāraka and Mahāhanu. That who was Māyā Amāvāsyā would be Devakī. First that mighty Prajāpati was born from her.

122. Then from her the darkish Subhadrā, gracious in speech, was born; so also (were born) Vijaya, Rocamāna, Vardhamāna and Devala.

123-126. All these were born on the subordinate queen. Bṛhaddevī gave birth to the magnanimous Agāvaha. He himself was born by name Mandaka on Bṛhaddevī. Devakī gave birth to her seventh son Romanta, and Gaveṣaṇa unvanquished in battles. While formerly wandering in the forest, Śauri produced in Śrutadevī's pleasure-house, the eldest son viz. Kusika on a Vaiśya lady. Śrutandharā was one of the queens (of Vasudeva).

127. Vasudeva's mighty son Kapila, having divine fragrance, the first archer, caused grief to the people.

128a. These two, viz. Saubhadra and Bhava were very energetic.

128b-129. (Obscure) Devabhāga's son (named) Prastāva together with Budha is remembered. The first and best Devaśravas is said (बाहु or प्राहुः?) to be a scholars. His daughter Yaśasvinī was born from Manasvin ot Ikṣvāku family. (Her son was) Śatrughna.

130-131a. (Obscure) His enemies had retreated from him; he was the killer of enemies; Śraddhā was born from him. Kṛṣṇa being pleased gave a hundred children to Gaṇḍūṣā, with the moon, magnanimous, powerful and strong(?)

131b-133. Nandana's two sons were Rantipāla and Ranti-Śamīka's four brave and very mighty sons were: Viraja, Dhanu and Vyoma ead Sṛñjaya. Vyoma was childless; Dhanañjaya was Sṛñjaya's (son); he who was born as Bhoja became a royal sage.

134. The man who always narrates or listens to Kṛṣṇa's birth and rise is freed from all sins.

135. Kṛṣṇa, the great god, formerly the creator, was born even among men.

136. By means of penance Vasudeva produced on Devakī the lotus-eyed (Kṛṣṇa), having four arms, of a divine form and the refuge for people.

137. Having seen him with the sign of Śrīvatsa and resembling gods, Vasudeva said to him "O Lord, withdraw your form.

138. O god, I am afraid of Kaṁsa, therefore I am saying this to you. He killed my six pre-eminent sons of terrible valour."

139. Having heard Vasudeva's words Acyuta withdrew his form.

140. After he agreed to it, Śauri took him to the house of the cowherd Nanda. Having handed him over to Nanda, he said to him, "Protect him; then only all the Yādavas will be happy.

141. As soon as this embryo (i.e. son) of Devakī will kill

Kaṁsa, there will be happiness in the world, which would greatly remove the burden (of the earth).

142. Who (i.e. he) will kill all those kings who are wicked, when there will be a war among the Kauravas where all the Kṣatriyas will assemble.

143. This god himself will be the charioteer of Arjuna; having rid the earth of the Kṣatriyas he will enjoy the rest (i.e. void of the Kṣatriyas) and will take the entire Yadu-race to the divine world."

Bhīṣma said:

144. Who is this Vasudeva? Who is this glorious Devakī?

145. Who is the cowherd Nanda? Who is Yaśodā rigidly observing vows, who nourished Viṣṇu and whom he called his mother?

146a. Who gave birth to (a son) an embryo and brought him up?

Pulastya said:

146b. Kaśyapa was the Supreme Being and Aditi is said to be his beloved.

147. Kaśyapa was a portion of Brahman and Aditi that of the earth. Nanda was said to be a cloud and Yaśodā was the earth.

148. He satisfied many desires of Devakī, which she had formerly entertained from the great unborn one.

149-150. Soon that great god entered a human body. He (lord Viṣṇu) possessed of magical powers, stupefying all beings with his superhuman faculties came (down) in the family to establish righteousness and destroy the demons, when righteousness and sacrifice had perished.

151-152. Rukmiṇī, Satyabhāmā, Satyā, so also Nāgnijitī and Sumitrā, Śaibyā, Gāndhārī and Laksmaṇā. So also Subhīmā, Mādrī, Kausalyā and Vijayā. These and others were his sixteen thousand wives.

153. Listen to the (names of) sons born of Rukmiṇī: Cārudeṣṇa who was brave in battles, and very mighty Pradyumna.

154. Sucāru and Cārubhadra and Sadaśva and also Hrasva.

155-156. The youngest was Cāruhāsa, and a daughter (named) Cārumatī. On Rohiṇī were born Bhānu, Bhīmaratha, Kṣaṇa, Rohita and Dīptimān, Tāmrabandhu, Jalandhama. Among them, four daughters were born and they were younger.

157. From Jāmbavatī was born the extremely charming Sāmba. He was the author of solar science, and an image in the house.

158. The magnanimous one entered the very base (supreme spirit); (then) the god of gods being pleased destroyed his leprosy.

159. Mitravindā gave birth to Sumitra and Cārumitra. From Nāgnajitī were born Mitrabāhu and Sunītha.

160. Know these and others to be thousands of (Kṛṣṇa's) sons; the sons of Vāsudeva are eighty thousand.

161. Pradyumna's most intelligent son, viz. Aniruddha, a warrior in battle and Mṛgaketana (having the deer on his banner) was born of Vaidarbhī.

162. Kāmyā, the daughter of Supārśva obtained Tarasvin from Sāmba. The other five were declared to be good-natured gods.

163. There were three crores of the great Yādavas. Sixty thousand were brave and very mighty.

164-165. Portions of gods were born in the form of all of these of great prowess. Or mighty demons killed in the war between gods and demons were born here among men and harassed all men. For their emancipation they were born in the Yādava-family.

166. There were a hundred families of the magnanimous Yādavas. Viṣṇu was their promoter and was placed as their lord.

167. All those Yādavas remaining obedient to him prospered.

Bhīṣma said:

168-169. The seven sages, Kubera, Maṇidhara, Yakṣa, Sātyaki, Nārada, Śiva and Dhanvantari, Viṣṇu the first god

along with (other) deities—why were all these hosts of gods born together on the earth?

170. How many manifestations of this great one will be there? For which purpose is he born in all fields? For what purpose is Viṣṇu born in the Vṛṣṇyandhaka family? Please tell me who am asking you.

Pulastya said:

171. O prince, listen, I shall tell you a very great secret as to why Viṣṇu of a divine body is born among men.

172. When the Yuga comes to an end, and time becomes lax, Hari, the lord, is born among gods, demons or men.

173-174. The demon Hiraṇyakaśipu was the ruler of the three worlds; again subsequently when Bali was the ruler of the three worlds there was great friendship of the gods with the demons. Ten complete yugas passed; the world was unperturbed.

175. The gods and demons were obedient to those two. Bali was bound (by Vāmana). His destruction was extremely fearful, (which) brought a great loss both to gods and demons.

176-177. Here (in this world) he is then born among men due to Bhṛgu's curse to establish religious order for gods and men.

Bhīṣma said:

178. Why did Hari take up a body for gods and demons? O you of good vow, tell me the (full account of the war) between gods and demons as it took place.

Pulastya spoke:

Terrible battles were fought between them for victory.

179. Ten and two pure incarnations are said (to have been taken) in the period of Manu. Listen to their names as desired to be told by me.

180. First (incarnation) is Narasiṁha; and the second one is Vāmana; the third is Varāha and the fourth is (Kūrma at the time of) churning out nectar.

181. Fifth one is the very terrible war Tārakāmaya involving Tāraka. The sixth one is called Āḍīvaka; similarly the seventh is Traipura.

182. Eighth is that of the murder of Andhaka, the ninth is that of the murder of Vṛtra. Tenth of them is that of Dhvaja, and Hālāhala is next to that.

183. The twelfth is known as the terrible Kolāhala. The demon Hiraṇyakaśipu was killed by Narasiṁha.

184. Formerly Bali was bound by Vāmana at the time of overpowering the three worlds.

185. The deities killed Hiraṇyākṣa in an encounter. The Boar (incarnation) made him into two when he dwelt in the ocean.

186. At the time of churning nectar (out of the ocean i.e. during the incarnation as Tortoise) Indra vanquished Prahlāda. Virocana, the son of Prahlāda, was always intent on killing Indra; but Indra having overpowered him killed him in the Tārakāmaya battle.

187-188. When the gods were unable to conquer Tripura, the enemy of gods, they having deluded the demons drank the nectar and came to life again and again. All the demons in the three worlds were killed by Śiva.

189. At the murder of Andhaka gods, men and manes killed demons, goblins and fiends everywhere.

190. In the terrible tumult Vṛtra who was (formerly) sprinkled (with nectar) by the demons was struck and destroyed by Indra with the help of Viṣṇu.

191. Having approached Vipracitti with his followers Mahendra with his bolt killed him who knew magical art and had concealed himself wickedly.

192. The demons and gods who had fully gathered had fought twelve battles causing destruction of gods and demons and leading to the well-being of the beings.

193-194. Hiraṇyakaśipu ruled as a king and enjoyed sovereignty in the three worlds for a hundred and seventy-two million and eighty thousand years.

195. Bali, in turn, became a king (and ruled) for a hundred and twenty million and sixty thousand years.

196. Pralhāda enjoyed with the demons for the same period as Bali was said to have ruled.

197-198. These (wars) of the mighty Indra should be known (to have been fought) for conquering the demons. This entire

group of the three worlds is then protected by Indra, when for ten thousand years it was not prosperous. When after a lapse of time Indra obtained the (kingdom) of the three worlds, *Yajña* left the demons and went to the gods.

199. When *Yajña* went to gods, the sons of Diti said to Śukra:

200. "Indra has snatched our kingdom; *Yajña*, deserting us, has gone to gods. We can't remain here; we shall enter the lower world."

201. Thus addressed, Śukra said to the dejected demons, consoling them with (these) words: "Do not be afraid, O demons; I shall support you with my might.

202. Whatever chants and herbs are there on the earth all that is with me; only a portion of it is with gods.

203. I shall give you all that is kept for you by me". Then gods seeing them supported by Śukra and being dejected held consultation with a desire to kill them:

204. "This Śukra will with his might, withdraw all this from us. We shall well go (ahead) before he deprives us (of the kingdom).

205. Having forcibly conquered the remaining (demons) we shall send them to the nether world."

206. Then the enraged gods approached the demons and the demons being killed by them rushed to Śukra himself.

207. Then Kāvya (i.e. Śukra) seeing them being attacked by gods, brought them together for protecting them who were harassed by gods.

208a. They stopped after seeing Kāvya, and the gods killed them without any fear.

208b-210. Then Kāvya pondering over the beneficial words of Brahman(?) and remembering the former account said to them: "Vāmana snatched the three worlds in three strides; Bali was bound; Jambha was killed; Virocana also was killed. The gods killed the great demons in the twelve battles.

211. With various expedients many prominent demons among them were killed. A few of you have survived; I think this is no war.

212. Political wisdom must be employed by you. I shall stand by you till the times change. I shall go to Mahādeva for (obtaining) a chant that would bring victory to you.

213. Getting from god Maheśvara chants favourable to us we shall again fight with gods; then we shall get victory."

214. Having agreed (having conversed among themselves) the demons said to gods: "All of us have put down our weapons; we are without armours and chariots.

215. Covered with bark-garments, we shall practise penance."

216. Gods having heard their words spoken truthfully, being free from heat and being delighted retired from there. When the demons had laid down their weapons, then the demons also retired.

217-218. Then Kāvya said to them: "Being free from pride and endowed with moral virtue pass the time taking care of your bodies. Remaining in the hermitage of Brahmā, wait for me, O demons." Kāvya approached Brahmā for those demons.

219. Śukra said: "For the defeat of gods and victory of demons, O god, I want those chants which Bṛhaspati does not have."

220. Thus addressed the god said: "O Bhārgava, with your head bent down, you practise the Kaṇadhūma vow for a full thousand years; if you practise it, God bless you, you will obtain the chants."

221-222. Saying "all right" Śukra, son of Bhṛgu, being permitted by Brahmā and touching the feet of the lord said, "Yes sir, I shall, as ordered by you, practise the vow."

223.-225. As ordered by the god of gods, sage Bhārgava did (as he was told). Then when that Śukra went for the good of the demons he observed celibacy to get the chants from Maheśvara. Then knowing that joy of them due to political wisdom, at this vulnerable point gods furnished with armours and weapons and led by Bṛhaspati, vehemently attacked them.

226. Seeing the groups of gods holding weapons all demons getting frightened, emerged into view and said to them (these) words:

227. "O gods, while our preceptor is practising a vow we have laid down our weapons. Having promised us security you have now approached us with a desire to kill us.

228. We all are free from jealousy and have remained (here) with our arms laid down. Clothed in rags and deer-skins we have remained inactive and possessionless.

229. In no way we are able to conquer gods in a battle." (To one another they said:) "We shall surrender to Kāvya's mother without (waging) war.

230. (And) we shall acquaint her with this misery until our preceptor returns. When Śukra returns we, furnished with armours and arms, shall fight (with gods)."

231. Speaking thus to one anothər, they who were frightened, took the shelter of Kāvya's mother. She too granted them security.

232. "Do not be afraid; give up your fear, O demons. Remain with me; (then) you will have no fear."

233. Gods then seeing the demons protected by her, and without judging their strength or weakness forcibly assailed them.

234. Then that goddess (i.e. Kāvya's mother) seeing the demons being murdered by gods, got angry and said to the gods: "I shall stupefy you with sleep."

235. Collecting all materials she then brought about sleep (to the gods); she rich in penance and endowed with meditation stupefied (them) with her power.

236. Then seeing Indra paralysed (by Kāvya's mother) the army of gods fled. The gods, seeing Indra subdued, ran through fear.

237. When the hosts of gods had fled, Viṣṇu said to Indra, "Enter me, God bless you, O best of gods, I shall protect you."

238. Indra, thus addressed, entered Viṣṇu. Seeing him protected by Viṣṇu the enraged goddess said (these) words:

239. "O Indra, I shall now with force burn you along with Viṣṇu, when all the beings are looking on; see the might of my penance!"

240. The two gods, Indra and Viṣṇu, were overpowered by her. Viṣṇu said to Indra: "How should I get free with you?"

241. Indra said: "Kill her as long as she does not burn us, O lord; I am especially subdued by her; kill her; do not delay."

242. Then observing her, Viṣṇu determined to do the evil deed of killing a woman (?) and the lord quickly approached the distressed Indra.

243-244. Then Viṣṇu, struck with fear and moving with speed, and knowing the cruel act desired to be done by the goddess got angry, took his disc and through dread cut off her head. Seeing that dreadful murder of the woman Lord Bhṛgu got angry.

245-246. Then Viṣṇu was cursed by Bhṛgu for his wife's murder.

Bhṛgu said:

Since you, knowing *Dharma*, have killed a lady who should not have been killed, therefore you will be born among human beings seven times.

247. Then due to that curse he is repeatedly born among human beings for the well-being of the world, when *Dharma* disappears from it. Then, after having spoken to Viṣṇu, himself bringing the head, and bringing her body and holding (the head and the body) in his hand he said:

248. "O goddess, I am reviving you, who were killed by Viṣṇu. If I know the entire sacred law or have practised it, and if I am telling the truth, (forsooth) come back to life."

249. Then having sprinkled her with cold water, he said: "Come back to life, come back to life."

250. When he spoke (thus) the goddess came back to life.

251. Then all the beings having seen her as if awakened from sleep, uttered the words 'good ! good !' from all sides.

252. Thus that Bhṛgu then brought back to life that respectable lady. While the gods were watching that wonderful thing took place.

253. Unperplexed Bhṛgu again brought back to life his wife; but seeing it, Indra, through fear of Kāvya, did not get happiness.

254. Then after lying awake at night (i.e. sleepless) Indra, desiring peace said (these) words to his daughter, Jayantī:

255. "This Kāvya is observing a terrible vow to destroy Indra (i.e. me). O daughter, he, the intelligent one, has very much frightened me.

256. O daughter, propitiate him with service pleasing to his mind in such a way that the brāhmaṇa would be pleased.

257-259. Go to him; I have given you to him; make an effort for me."

Comprehending well the words of her father, Jayantī went to that place where he remained after having undertaken the terrible vow. Seeing him with his face bent down, drinking the particles of smoke, dropped by a Yakṣa from a dripping bowl, seeing Kāvya who remained (there) trying and striving for the destruction of his enemies, reduced to a weak condition, she acted with Kāvya as she was told by her father.

260-263. The sweet-speaking girl praised him with agreeable eulogies. At the (proper) time she gently rubbed his limbs which soothed the skin and in keeping with the practice of the vow served him for many years. When that terrible vow (called Kaṇa-) Dhūma was over after a thousand years, Śiva being pleased granted him a boon. Maheśvara said: "You alone have observed this vow; none else has observed it.

264. Therefore, by your penance, intellect, knowledge and might and brilliance you (all) alone will overcome all gods.

265. O son of Bhṛgu, I shall give you all that I have; do not disclose it to anyone. What is the use of talking much? You will be immune to death."

266. Having granted those boons to Bhārgava, he also granted him the lordship of beings, of wealth and immunity from death.

267. Kāvya, receiving these boons was happy with his hair standing on end.

268. Speaking thus to lord Śiva, the god of gods, Śukra,

endowed with intelligence, joining his palms bent down before him.

269. Then, when god (Śiva) vanished, he said this (i.e. these words) to Jayantī: "O auspicious one, whom do you belong to? Who are you that you are afflicted when I am distressed?

270. Why do you, endowed with great penance, want to win me over? You have remained (here) with this (i.e. such) devotion, respect and restraint and affection; O you, charming lady of attractive hips, I am pleased with you.

271-272. O you beautiful lady, what do you desire? What wish was arisen (in your mind)? I shall fulfil it even though it is difficult to accomplish."

Thus addressed, she said to him: "By means of your penance you can know, O brāhmaṇa, what I desire you to do for me. (Now) tell me precisely (what you would do)."

273. Thus addressed, he, looking at her with a divine eye, said to her:

274. "O beautiful young lady, unseen by all beings you desire a union with me for a thousand years.

275. O respectable young divine lady, charming like the blue lotus, having beautiful eyes, and sweet-speaking thus you choose enjoyments.

276-277. Let it be so; O you very beautiful and fascinating lady; we shall go to (my) house."

Then having come to his house with Jayantī, Uśanas the son of Bhṛgu who had fulfilled his vow, lived for a hundred years unseen by all beings with that respectable lady.

278. All the sons of Diti, having come to know that Śukra had returned after having gained his object, being delighted went to his house to see him.

279. When, after having gone there they did not see their preceptor who had concealed himself by his magical power, and not seeing any sign of his (having returned), they (concluded), 'Our preceptor has not yet come'.

280. And so they went to their abodes as they had come. Then all the hosts of gods having gone to Aṅgiras, said to him:

281. "You, the revered one, go to the residence of the demons, and after stupefying their army, quickly bring it under your control."

282. Bṛhaspati said to those gods: "Just so, (just now) I go." Having gone (there) he subjugated Prahrāda, the lord of demons.

283. Transforming himself into Śukra, he worked there as (their) priest. He stayed there for a full hundred years, when Uśanas came back.

284-285. The demons saw Bṛhaspati in the assembly. "Here there is (already) one Uśanas. Why has the other one come here? It is a great wonder; a great quarrel will ensue (now); what will people say (about) this one who is seated at the door?

286. (And) what will our preceptor, seated in the assembly say to us?" When the demons were speaking like this, Kavi came (there).

287. Seeing there Bṛhaspati who had taken his form and who was seated there, he, being angry said (these) words: "Why have you come here?

288-289. You are confusing my disciples. Is it proper for you (who are) the preceptor of gods? Being certainly stupefied by your trickery, the ignorant ones do not recognise you. So, O brāhmaṇa, it is not proper for you thus to ill-treat another's disciples.

Go to the abode of gods (and) stay (there). Thus (i.e. by doing so) you will obtain religious merit.

290. O brāhmaṇa, formerly the best of the demons had killed your son and pupil Kaca who had come here as a student. (So) your entrance here is improper."

291-293. Hearing those words of him, and smiling, Bṛhaspati said: "There are thieves on the earth, who snatch away others' wealth; (but) such thieves (like you as) take away another's appearance and body, were not seen. Formerly, Indra by killing Vṛtra committed a brāhmaṇa's murder. You have surpassed it by (i.e. by teaching) the science of the materialists (like *Cārvāka*). I know you to be Āṅgirasa Bṛhaspati, the preceptor of gods.

294. O demons, all you observe (him) who has come (here

after) taking my form. Through the efforts of Viṣṇu he, capable of infatuating you, has come here.

295. So binding him with chains you should throw him into the salt ocean."

296. And again Śukra said: "He is the priest of gods. Stupefied by him, you will perish, O demons. O lord of demons, this wicked one has deceived me.

297. Why did you leave me and take up another priest? This is Bṛhaspati only, the preceptor of gods and the son of Sarasvatī.

298. You have been deceived in the interest of gods. There is no doubt (about) it. O magnanimous one, forsake him who would bring victory to the enemies.

299. O lord, through anxiety about my disciples formerly only I went from here and remained in water. I was drunk by the great god Śambhu.

300-301. I indeed passed a complete hundred years in his belly. I was discharged by him in the form of (his) semen through his generative organ. The god, granter of boons said to me; 'Śukra, choose a boon liked by you.' O king, I chose a boon from the god of gods, the trident-holder.

302. 'O Śaṅkara, let all the objects entertained by my mind and desires residing in my mind be (fulfilled) through your favour.'

303-305. Saying 'Let it be so' the god sent me to you; (but) thus by the time (I returned) I actually saw this Bṛhaspati to have become your priest. O lord of demons, listen to my words." Bṛhaspati again said these words to Prahrāda: "I do not recognise him as to whether he is a god or a demon or a human being; he has, after assuming my form, come here to deceive you, O king."

306. Then all the demons said: "Well-said; we would have the former priest; whosoever he may be; we have nothing to do with this (later); let him go as he has come !'

307-308. Kāvya angrily cursed all the lords of demons that had gathered there: "Since you have abondoned me, I shall see all of you void of wealth, dead (or) leading a miserable life for a long time.

309. And by all means an extremely terrible calamity will very soon befall you."

Speaking thus Kāvya at his will went to a penance-grove.

310. When that Śukra had (thus) left, Bṛhaspati remained there for some time, looking after the demons.

311-312. O King, then when a long time elapsed, all the demons collecting together asked Bṛhaspati: "Give us some knowledge (useful) in this worthless worldly life, by which we shall obtain release through your favour, O you of good vow."

313-314. Then Guru, the preceptor of gods, who had then assumed the form of Kāvya said: "I had already the same idea as expressed by you (now); so together you, being composed and pure, find leisure (so that), O demons, I shall tell you that knowledge which will give you release.

315. That knowledge called Ṛg (veda), Yajur (veda) and Sāma (veda) is *Vaidika* (knowledge); and is due to the favour of Vaiśvānara (the Supreme Being) but it causes grief to the beings in this world.

316-318. The mean, intent upon material self-aggrandisement, perform sacrifices and *Śrāddhas*. These unkind ones along with their wives follow the bad practices—practices laid down by Viṣṇu and by Rudra. How will Rudra, whose form is half male and half female, who is surrounded by hosts of goblins and is adorned with bones give release (to a person)? There is neither heaven nor release; people are afflicted here.

319. How will Viṣṇu, practising violence, lead one to release? Brahmā of the nature of Rajas subsists on his own progeny.

320-321. The others i.e. the divine sages, who have resorted to the Vedic fold are full of violence, always cruel and eat flesh; the gods also are sinners by virtue of their drinking wine. These brāhmaṇas are flesh-eaters. Who will and how will he, by (practising) such observances go to heaven or (get) release?

322. Those religious rites like sacrifice etc. and like *Śrāddha* recorded in the *Smṛtis* etc. which the scriptures enjoin to be leading to heaven or release do not do so.

323. If a person is taken to heaven by performing a sacri-

fice and causing mire of blood by killing a beast, then what (is it) by which a person is taken to hell?

324. If by one's eating (food), someone else is satisfied then *Śrāddha* should be offered to one who has gone on a journey; he should not (then) take food (with him).

325. O demons, (even) brāhmaṇas moving in the sky, fall by eating flesh; for them there is neither heaven nor release here (i.e. in this system of the *Vaidikas*).

326. For every being that is born his life becomes dear (to him); how would a wise man eat flesh which is like his own flesh?

327. How do these (followers of the *Vaidika* practices) enjoy the female organ (i.e. have copulation) from which they are born? O lord of demons, by copulation how can they go to heaven? What kind of purity is that which is had by means of clay and ashes?

328-330. O demons, see how very perverse this world (of the *Vaidikas*) is! After passing urine or after excretion the organ of generation or the anus are cleansed with clay and water, but the same provision is not made in the case of the mouth after eating. Then O king, why are the organ of generation and anus not cleaned in the same way? This state (of things) is perverse (for) they do not do cleansing where (actually) it is enjoined.

331. Formerly Soma went away after snatching Tārā, Bṛhaspati's wife. A son Budha was born on her (from Soma); and Guru again accepted her.

332. Śakra himself took away Gautama's wife named Ahalyā; see what kind of religious practice this is!

333. This and other things causing sin are seen in this world. When such kind of religious practices exists then tell me, which is said to be the highest good.

334. O lord of demons, ask me and I shall tell you again."

Hearing Bṛhaspati's words full of truth, the demons with curiosity risen in them and being detached from the worldly existence, said:

335-336. "O preceptor, initiate all of us, who have approached you and are firm in our devotion, so that with your

instruction we shall not again be infatuated; we shall remain very much detached in this worldly existence causing grief and infatuation.

337. O preceptor, draw us out from the well (of mundane existence) by pulling our hair; O best of brāhmaṇas, which god should we take shelter of?

338-339. O highly intelligent one, show us who have approached you, a deity by remembering, serving or meditating on, so also by having worshipped which, release will be obtained (by us). We are displeased with the family, and we won't strive again here (i.e. to have a family)."

340. When Guru, who was disguised, was thus addressed by the best of the demons, he thought about that undertaking: 'How shall I bring about this?

341. How can I make them sinners (and consequently) denizens of hell, outcast from the Vedic fold due to their ridiculing it and (therefore) being laughed at in the three worlds?'

342-344. Saying thus (to himself) Bṛhaspati meditated on Keśava (i.e. Viṣṇu). Knowing that meditation of his Janārdana created Māyāmoha (i.e. a being who would delude the demons with his tricks) and presented him to Bṛhaspati and said to him: "This Māyāmoha associated with you will infatuate all demons, outcast from the Vedic path." Having instructed thus the lord disappeared.

345. That Māyāmoha went to the demons who were engaged in penance. Bṛhaspati approached them and said:

346. "This naked, clean-shaven ascetic holding a peacock's feather, being pleased with your devotion has come to favour you."

347-349. After Guru had spoken thus Māyāmoha said (these) words: "O demons, you who are engaged in penance, tell (me) whether you desire as the fruit of your penance something worldly or otherworldly?" The demons replied: "In our opinion performance of penance is for the acquisition of religious merit in the other world; (so) we have started it; what have you to say in this matter?" The naked one (i.e. Māyāmoha) said: "You act according to my words if you desire release.

350. The entire door to release as advised by the Arhat is

open. This *Ārhata* (way) is for release from the (Vedic) path; there is none greater than he.

351. Remaining here (i.e. in his fold) only you will reach heaven and release."

352. The demons were taken out of the Vedic path by Māyāmoha (saying) "This leads to merit, this to sin; this is good and this is bad.

353. This leads to release, this would not give release; this is the highest truth.

354. This ought to be done; this ought not to be done; this is not this (i.e. as it is said to be so); this is clear; this is the practice of the naked, this is that of those who put on many garments."

355. Thus Māyāmoha told the demons the words of the Arhats, and made them give up their own (old) practices.

356. When Māyāmoha told them the words of Arhat, viz. 'Honour my way of life', they resorted to him and therefore they became the followers of the Arhats.

357-358. After they had given up (the path of the) three Vedas Māyāmoha made them wholly absorbed in the Arhat way; others also were instructed by him; they instructed others; these instructed still others; these also still others. 'Salutation to Arhats' thus they spoke firmly in their congregation.

359. Within a few days the demons almost gave up (the path of the three) Vedas. Māyāmoha with his senses conquered again became the wearer of red garments.

360-361. He too, going to other demons, spoke sweet words: 'If you have a desire for (going to) heaven or for release, then enough of the wicked practices like killing the beasts. (Please) understand (it). Know this all to be of the nature of worldly knowledge.

362. Understand my words properly; they are said by the wise. This world is propless and erroneous knowledge is preeminent in it.

363. It is very much defiled by passions like attachment and gets one involved in the peril of rebirth."

364. He said manifold words intended for their release in such a manner that they abandoned their (former) practices.

O king, some condemned the Vedas, while others condemned gods.

365. Others condemned the group of religious practices and others brāhmaṇas. These logical arguments do not lead to the practices involving killing (i.e. are against killing):

366-367. "O wise ones, if the oblations burnt in fire become fruitful, or if it is laid down that a beast killed in a sacrifice obtains heaven, then why does the sacrificer not kill his own father there (i.e. in the sacrifice)? If something eaten by one leads to the satisfaction of someone else, then Śrāddha should be offered to those who are travelling and they should not take (provender etc.) with them.

368-369. After having obtained godhead by performing many sacrifices if wood of Śamī etc. is eaten by Indra then a beast eating leaves is certainly better. Knowing that his words are not to be relied on by men, ignore them, and be pleased (to take) the words uttered by me to be leading to final beatitude.

370. O great demons, those whose words are authoritative do not fall from the sky.

371. Words having propriety should be accepted by me and others like you."

The demons said:

372-374. We all are resorting with devotion to this statement of facts made by you. If you are pleased, O lord, favour us today. We shall bring all the material necessary for initiation, by doing which, through your favour release would quickly be obtained by us.

Then Māyāmoha said to all these demons: "This my preceptor of best intellect, has betaken himself to this discipline. The best one will initiate you at my direction: 'O brāhmaṇa, initiate these sons at my instruction'".

375. The demons, when infatuated, said (these) words to Bhārgava:

376. "O magnanimous one, give us initiation, that will free (us) from the entire worldly existence." Uśanas said to the demons: "All right, let us go to (the river) Narmadā.

377. O you, strip off your garments, I shall initiate you." Thus, O Bhīṣma, the intelligent son of Aṅgiras in the form of Bhṛgu made the demons naked.

378-379. And giving them peacock's feathers, flags, berries of gunja plant, charming garlands, he got their hair plucked, (for) plucking out hair is a great means of (acquiring) religious merit.

380. God Kubera became the lord of wealth due to having plucked out his hair. By always remaining dress-less (devotees) obtained great superhuman power.

381. Arhat himself has formerly said that in this way (i.e. by following the Arhat-practices) eternity is obtained. Godhead is obtained here (only) by men by plucking out their hair.

382-383. Why then not do it since it gives great religious merit? It was a great desire of gods: 'When would we be born in the family of a layman in Bhārata country and would be endowed with penance after plucking out our hair.'

384-385. They had adored the twentyfour *Tīrthaṅkaras.* (For them) Praising with the muttering of incantations the Arhat covered over with the lord of cobras and showing the path of meditation, heaven was (quite) at hand or release would come. Which thought is expressed by them?

386-387. (The thought) is: Being similar to the sun and fire in lustre when shall we be sages? When shall we be passionless by (means of) muttering (incantations) and the five modes (of devotion)? For the heads of those religious people practising penance in that way and having met with death are broken with a stone.

388. When shall we reside in a solitary forest ? (When) will the calm layman mutter secretly into our ears:

389-391. 'O sage, do not go, since you are a traveller on the path to release. Whatever places you have secured cause further activity (and) so they are to be forsaken—these words of ours are true. By means of our penance and various restraints go to the best place and along that path of release which the wise ones, being endowed with penance obtain by means of devotion'.

392. That is said to be the practice of penance where there

is the restraint of senses and compassion for all beings; everything else is mockery'.

393. Knowing this you should obtain the highest position worth going to and (should obtain) the same condition which the *Tīrthaṅkaras* and ascetics have obtained.

394. Thus (only) the deities, the Vidyādharas and the great serpents formerly entertaining desires day and night (obtained that state).

395. If you have entertained a desire to end the course of worldly life then leave (your) wives that are impediments in the path to heaven.

396. How do you enjoy that female organ of generation into which your father entered (i.e. had coitus)? How is it that beings eat flesh which is similar to their own?

397. Then all those terrible demons said (these) words to Guru: "O magnanimous one, initiate us (your) children who are before you!"

398. Having done so the priest at that time said: "You should never salute any other deity (than the Arhat).

399. When you are required to eat at a place you have to eat by putting the food in the cavity of your hands and should look equally upon the water likeable or otherwise (which is) without hair and worms and not contaminated by other's glance.

400. O lord, one should eat according to this practice. Do like that. Those fit for release and you should remain together."

401-402. O prince, telling thus the restraints to those best demons, Guru went to heaven, the abode of gods and told them all that he had made the demons to do.

403-406. Then the demons went to Narmadā and lived by it. Seeing there those demons except Prahrāda, the lord of gods, being pleased said (these) words ro Namuci: Seeing these—Hiraṇyākṣa, the destroyer of sacrifices and of religious practices and the censurer of the Vedas, so also Praghasa the demon of wicked deeds, and Vighasa, and Muci, and Bāṇa and Virocana, Mahiṣākṣa, Bāṣkala, Pracaṇḍa, Caṇḍaka, so also the shining and very cruel Suṣeṇa, the best among the demons—and others he said to the lords of demons:

Indra said:

407-408. O lords of demons, you were born in olden days; and you ruled over heaven; how is it that now you have started practising this vow destroying the Vedas, (being) naked, clean-shaven (and with) a pitcher and holding the peacock and have remained here?

The demons said:

409. Having given up all our demonhood we have remained in these practices of the sages.

410. We are doing deeds leading to the enhancement of religious practices in all the beings. O Indra, enjoy the kingdom of the three worlds and (now) depart (from here).

411. Saying 'All right' Indra again went to heaven. O Bhīṣma, all those (demons) were thus stupefied by (Bṛhaspati) the priest of gods.

412. Going to the river Narmadā the best demons stayed (there). Knowing all that account Śukra again advised them.

413. Then they again entertained the wicked idea of conquering the three worlds.

CHAPTER FOURTEEN

Chopping-off of Brahmā's Head by Rudra

Bhīṣma said:

1-2. Tell me how Arjuna, the killer of the brave enemies, was born from Tripuruṣa; how again, Karṇa, the son of an unmarried woman is known as born from a charioteer; how enmity sprang up between the two. I have a great curiosity; so please tell me that.

Pulastya said:

3-4. Formerly when his face was rent, Brahmā, overpowered by great anger, took up the perspiration produced on his forehead and struck it on the ground; from that perspiration

a brave hero having rings, arrows and a great bow and having a thousand armours was born and he said: "What shall I do?"

5. Pointing, with vigour, to Rudra, Brahmā said to him: "Kill this wicked-minded one so that he will not be born again."

6. Hearing the words of Brahmā and raising the bow from behind Maheśa, he with arrows in his hand and having very angry eyes started (to kill him).

7-8. Seeing that very terrible man, Rudra being frightened speedily went away from there and reached Viṣṇu's hermitage. "O Viṣṇu, killer of enemies, save me from this man; this terrible sinner of the form of a Mleccha is created by Brahmā. O lord of the world, act in such a manner that he, an angry man, would not kill me."

9-11. Lord Viṣṇu, invisible to all beings (yet himself) seeing everything and possessed of magical powers having deluded that man, concealed Virūpākṣa (i.e. Rudra) who had come there. God Viṣṇu saw him who had bent himself (before Viṣṇu) on the ground.

Viṣṇu said to him:

O Rudra, you are my grandson, tell me which desire of you I should fulfil?

12. Seeing god Viṣṇu and blazing exceedingly with lustre and pointing to his (begging) skull, he said, "Give me alms".

13. Seeing Rudra with the skull in his hand Viṣṇu thought: 'Now who else (but you) would be proper for giving alms to?'

14. Thinking 'this one is proper' he offered him his right arm. Śiva cut it with his sharp trident.

15. Then from the lord's arm a stream of blood like liquified gold produced from a flame of fire started (to flow).

16. It fell out of the skull, and Śambhu begged it; it was straight, strong and touched the sky with speed.

17. From Viṣṇu's arm it flowed for a thousand years and was fifty-five Yojanas long and its expanse was ten Yojanas.

18. The lord, the beggar, received the alms for such (a long) period. It was given (i.e. put) by Nārāyaṇa into an excellent (begging) skull.

19. Then Nārāyaṇa said these words to that great Śambhu (i.e. Rudra):

20-21. "Is the pot filled or not?" Then the great lord, hearing Viṣṇu's words resembling the thundering of clouds, having eyes like the moon and the sun and adorned with the (crescent) moon on his head, fixing (all his) three eyes on the skull, and reaching it said to Janārdana: "The skull is full."

22-24. Hearing those words of Śiva, Viṣṇu withdrew the stream. When Hari was observing, the lord (i. e. Rudra) churned (stirred) that blood with his finger and his glances for a thousand divine years. When the blood was (thus) churned (stirred), it gradually became first a mass, then a bubble and after that a man with a crown (on his head), with a bow, having bull-like (i.e. strong) shoulders, with two quivers tied to his back, with a finger-protector, appearing like fire, in the skull.

25. Seeing him lord Viṣṇu said these words to Rudra:

26-27. "O Bhava, who is this man (Nara) that has sprung up in the skull?" Hearing (these) words of Viṣṇu, Śiva said to him: "O Lord, listen; this is the man named Nara, best among those who know (the use of) great missiles. You called him Nara, so he will be (called) Nara.

28-30. Both Nara and Nārāyaṇa will be famous in the Yuga and in battles, in deeds helping gods and in the protection of people. This Nara, therefore, will be the friend of Nārāyaṇa. This one of great lustre will help you in killing the demons; he will be a sage in testing knowledge and a conquerer in the world. This is the fifth head of Brahmā, with a superior lustre.

31-33. Born from the combination of the three lustres that rose from the blazing lustre of Brahmā and the glance that I cast, he will conquer the enemy in battle. He will be terrible to those who cannot be killed by Indra and (other) gods and also to the others who will be invincible to Indra and (other) gods."

Saying so, Śambhu then stood still and Hari too stood wondering.

34-37. The (man) remaining in the skull praised Śiva and Viṣṇu. The hero, of generous mind, joining his palms together and raising them to his head said to them: "What should I do?" Saying so he remained bent (i.e. humble) before them. The glorious Hara said to him: "With his own lustre Brahmā has

created a man with a bow in his hand. You kill him". Śaṅkara, speaking thus, holding the man's both hands which were joined like that in satisfaction, and lifting up the man, who was praising him, from the skull said these words again:

38-39. "This is the terrible man about whom I told you, he has been put to sleep. Awaken him quickly." Saying so Hara disappeared. Then in the presence of Nārāyaṇa, the mighty one struck by the left foot by Nara, got up.

40-41. Then between the two born of (Brahmā's) perspiration and (Viṣṇu's) blood, took place a great battle in which the sound of the extended bow spread (everywhere) and the entire earth resounded with the sound (of the battle).

The one born of (Viṣṇu's) blood (i.e. Nara) took off the armour of the one born of perspiration.

42-43. O king, a couple of divine years passed when the two thus met in battle and fought. Seeing the two-handed one born of (Viṣṇu's) blood and the one born of (Brahmā's) perspiration thus encountering (each other) Viṣṇu after having thought, went to the great abode of Brahmā.

44-46. Madhusūdana (i.e. Viṣṇu) spoke, in alarm, these words to Brahmā: "O Brahman, the one born of (your) perspiration was today hurled down by the one born of (my) blood."

On hearing this Brahmā who (became) distressed said to Madhusūdana:

"O Hari, let this my man live (again) in this existence."

Viṣṇu being pleased said: "It shall be so."

47. Going to their battlefield and warding them off he said to both of them: "In the intervening period between the Kali and Dvāpara yugas, in your next birth there will be (a war); when the great war will take place I shall bring both of you together (to fight)."

48. Viṣṇu having called the lord of planets and the lord of gods told them: "By my command these two good men are to be protected by you.

49. O sun (having a thousand rays), this one born of the perspiration (of Brahmā) is to be descended on the earth as your portion at the end of the *Dvāpara* (yuga) for the success of gods.

50. In the family of the Yadus there will be born very mighty Śūra.

51. His glorious daughter Pṛthā, incomparable in beauty on the earth will be born for the success of gods; and Durvāsas will grant her a boon and a group of spells:

52. 'Whatever god she (i.e. you) would invoke with that spell by the favour of that god, O venerable lady, you will obtain a son'.

53. O Sun, she during her menses seeing you rising will long for you; when she is (thus) afflicted with anxiety you should enjoy her.

54. In her i.e. Kuntī's womb he will be (conceived and) born as the son of an unmarried woman for the success of gods, O lord."

55. The Sun, the heap of lustre Saying "All right" spoke (further): "On the maiden I shall generate a son who will be proud of his power.

56. And all people will address him by the name Karṇa. O Viṣṇu, due to my favour in the world there will be nothing with him, of a pure soul, that will not be given to brāhmaṇas, O Keśava.

57. By your direction I shall generate him of such a prowess."

58. Having thus addressed the magnanimous god Nārāyaṇa, the destroyer of demons, the Sun disappeared there only.

59. When the Sun-god, the robber of clouds, diappeared (Viṣṇu) with his mind pleased said to Indra also:

60. "O Indra, this Nara sprung up from (my) blood due to my favour and who is a portion of me should be placed by you on the earth at the end of *Dvāpara*.

61. O magnanimous one, when the illustrious Pāṇḍu will obtain Pṛthā as his wife and so also Mādrī he will go to a forest.

62. A deer will give him a curse when he will be in the forest; with aversion produced by that he will go to Śataśṛṅga.

63. Desiring sons to be born on his wife (by another) he will say (so) to her. Then Kuntī unwilling (to do so) will say to her husband (i.e. Pāṇḍu):

64. 'O King, I do not at all desire sons (begotten) by a mortal. O King, I desire sons from the deities by their favour.'

65. O Śakra then you should present Nara to Kuntī who would beseech you. O Lord of Śacī, do so by my direction."

66-72. Then the unhappy lord of gods said (these) words to Viṣṇu: "When this period of Manu passes, then in the twenty-fourth Yuga you, descending (i.e. being born) as Rāma in Raghu's family, in Daśaratha's house for killing Rāvaṇa and for causing peace to the gods, (while) wandering in the forest for Sītā, desiring the good of Sun's son, (will have) killed my son, named Vālin, the chief of the monkeys. Being, tormented by this grief, I shall not accept that son viz. Nara." To Indra, the lord of gods, who did not accept Nara and telling some other reason, Viṣṇu spoke for taking down the burden of the earth: "O Lord, I shall take an incarnation in the mortal world for destroying Sun's son and for your son's success. I shall also act as (Arjuna's) charioteer and bring about the destruction of the Kuru-family."

73. Then with these words of Viṣṇu, Śakra accepting Nara, was pleased. Being delighted he (said): "May your words come true." God Viṣṇu himself, granting the boon thus and sending (Indra) and having gone to Brahmā, the lotus-eyed one (i.e. Viṣṇu) again said to him:

74-85. "You have created the three worlds (consisting of) the movable and immovable. O lord, we two shall help you in the execution of (your) job. O lord, you do not realize that you are destroying (the world) after having yourself created it. Desiring to kill this Śambhu, you have done the censurable deed. Due to your anger for god (Śiva) you created the man. To absolve you of this sin undertake great expiation. O god, accepting the three fires offer an oblation to Agni, either at a sacred place or in a sacred region or forest. O Pitāmaha, perform, with your wife, a sacrifice under our protection. O lord of the worlds, all gods, so also Ādityas and Rudras will obey your command as you are our lord. One is the *Gārhapatya* fire, second is the *Dakṣiṇāgni* and the third is the *Āhavanīya*. Prepare these in three fire-vessels. Worship yourself in a circle, me in a bow-like figure and god Hara in a quadrangle by means of (the recitation of) the Ṛks, Yajus and Sāmans. Having generated fires by means of penance and obtaining great affluence, you will put out the fires after having offered oblations into them for

one thousand divine years. Nothing is said to be more sacred than offering oblations to fire in this world. Brāhmaṇas are purified on the earth by well-offered oblation to fire.

These are indicated by the brāhmaṇas to be the paths leading to the world of gods. A brāhmaṇa householder should always maintain a fire. The status of a householder can never be obtained by a brāhmaṇa without (maintaining) a fire."

Bhīṣma said:

86. Was that archer, named Nara, who sprang up from the skull, born from Mādhava or due to his own deeds ? Or was he deliberately created by Rudra ?

87. O brāhmaṇa, Brahmā, the Hiraṇyagarbha, sprang up from an egg. How is it that that fifth face came up ?

88. *Rajas* (a cosmic quality—the cause of activity) is never seen in *Sattva* (quality of goodness), nor *Sattva* in *Rajas*. How did Brahmā (always) remaining in *Sattva* have excess (of *Rajas*) by which he with his mind deluded, sent the man to kill Hara ?

Pulastya said:

89. Maheśvara (i.e. Śiva) and Hari both these remained on the good path.

90. For the two magnanimous ones, nothing that is either unaccomplished or accomplished, is unknown. The fifth face of the great Brahmā had come up.

91. So, growing with Rajas Brahmā became deluded. He thought that he had fashioned the creation (i.e. the world) with his lustre.

92. 'There is no other god than I, who set forth the creation including gods, Gandharvas, beasts, birds and deer.'

93. And the five-faced Brahmā was thus deluded. His face facing the east was the originator of Ṛgveda.

94. His second face set forth Yajurveda. The third one was the originator of Sāmaveda and fourth of Atharvaveda.

95. With the fifth face looking upwards he studies the Vedas with limbs (i.e. the *Vedāṅgas*) and sub-limbs (i.e. the supplementary works to the *Vedāṅgas*), history, secret sciences and compilations (of laws).

96. By the lustre of that face of wonderful brilliance all demons and gods lost their brilliance like lamps at sunrise.

97. The perplexed ones being disgusted remained in their own cities. One neither cared for another nor offended others with his might.

98. All the frightened gods were unable to approach or to see or to go near that great lord Brahmā.

99. Dimmed in lustre they regarded themselves as overpowered. All they pondered over their own good—the good of gods.

100a. 'We, who have lost our lustre by his brilliance will resort to Śiva.'

Gods said:

100b. Salutation to you, O lord of all beings, great god, we repeatedly salute you.

101. O you source of the world, O you highest Brahman, you are eternal. You are, along with Viṣṇu, the support and the cause of all the worlds.

102. He, being thus praised by gods, sages, forefathers and demons, remaining hidden, said: "O gods, ask for your desired object."

Gods said:

103. O god, appearing in person, give us as much as is desired by us. Have pity on us and give us a boon also.

104. Whatever great valour, lustre, power we had—all that has been eclipsed by Brahmā with his fifth face.

105. All lustres have perished. O great lord, act in such a way that everything becomes as before.

106. Then Śiva, with his face pleased and saluted even by gods, went there where Brahmā was with his mind deluded by the pride of his Rajas quality.

107. (Gods) praising the lord of gods and surrounding him approached him. Brahmā enveloped in (i.e. overpowered by) the Rajas quality did not recognise Rudra who had come to him.

108. At that time the soul of all, the creator of the universe

and the illuminator of everything was seen to please the world with his lustre (like that) of crores of suns.

109. Then Rudra, approaching Brahmā, the Almighty, seated (there) with the entire group of gods (said):

110. "O god, with great lustre your face shines more!" Saying so Śiva laughed loudly.

111. As a man cuts off the interior of a plantain tree with his nails, Śiva cut off Brahmā's fifth head with the nail of the left thumb.

112. That head that was cut off then remained in the hand of Śiva, like another moon remaining in the midst of planets.

113. Maheśvara danced with the head held up in his hand like the Kailāsa mountain with the sun on its peak.

114. When the head was chopped off, the gods being pleased, praised Vṛṣabhadhvaja Kapardin (i.e. Śiva), the god of gods, with various hymns of praise.

Gods said:

115. Salutation forever to the holder of the skull, to the destroyer of great death, to him who is endowed with splendour and knowledge and is the giver of all portions (of enjoyment).

116. Salutation to him who is the flash of joy, and who is full of all gods. You are the destroyer in the Kali (age), hence you are known to be *Mahākāla*.

117. You destroy the afflictions of (your) devotees; you are called *Duḥkhānta* (i.e. one who puts an end to all miseries). As you quickly bring about the welfare of (your) devotees you are called *Śaṅkara*.

118. O god, since you hold (Brahmā's) head that is cut off and the skull, you are therefore *Kapālin*. Favour us as you are praised by us.

119. Thus praised, Śaṅkara with his mind pleased, sent the gods to their respective abodes and remained there full of joy.

120-121. Knowing the mind of Brahmā and the birth of Vīra, Śiva, throwing off the head at the words (i.e. request) of the people, having put his joined palms on his head and having saluted Brahmā praised him for appeasing his anger and to

know the Brahman, the greatest storehouse of lustre with expressions, hymns, secret (chants) and texts from Ṛg(veda), Yajur (veda) and Sāma (veda) thus:

Rudra said :

122-123. Salutation to you, O infinite one, and the supreme spirit of the highest one; you are the origin of wonderful things; you are an inexhaustible treasure of lustres. Due to your success you are the soul of all. You are the author of the creation, O you of great lustre.

124. Salutation to you, O you having one face turned upwards, of the nature of goodness, of the form of the earth, O you lying in water, born of water and having your abode in water.

125. O you born of water, having eyes like blooming leaves; victory to you O grandsire, O god, O lord; you formerly created me for the creation.

126. O you who always took oblations made into the sacrifice, O you the lord of the constituents of sacrifice, salutation to you, O you the interior of gold, of lotus, of gods, O you lord of beings.

127. O you born of lotus, you are the sacrifice, the *Vaṣaṭkāra* (the exclamation Vaṣaṭ used on making an oblation to a deity) and the *Svadhā* (oblation offered to the pitṛs). O lord, I cut off the head at the direction of gods.

128. I am humiliated with the murder of a brāhmaṇa; O lord of the world, protect me.

Thus addressed by the god of gods, Brahmā said (these) words:

Brahmā said:

129. God Nārāyaṇa, (our) friend, will purify you. You should praise that virtuous one; the self-mighty one is venerable to me.

130. Indeed you were thought of by that god Viṣṇu, so as devotion in you was produced, and a desire to praise me sprang up in you.

131. You are *Kapālī* for having cut off the head. You are

the author of the Soma doctrine. O you of great lustre, you have emancipated a hundred crores of brāhmaṇas.

132. You should perform the vow (of expiation) for killing a brāhmaṇa; there is no other course. The sinful, cruel murderers of brāhmaṇas who are sinners, should not be talked to.

133. Sacrificers, doing wrong acts, should never be talked to. If they see one, one should look at the sun (to be free from the sin).

134. O Rudra, if they touch one's body, one should, with one's garments on, enter water. Thus one obtained purity as formerly observed by the wise.

135. Such as you are, you are the murderer of a brāhmaṇa; observe a vow for (getting) purity. On your having observed a vow you will obtain many boons.

136. Having spoken thus Brahmā went away. Rudra did not understand that. He then meditated on Viṣṇu himself.

137. Trilocana (i.e. Rudra), the god of gods, bowing, saluting, with the eight parts of the body, touching the ground, praised (Viṣṇu), the eternal god, giver of boons, accompanied by Lakṣmī and the holder of the conch, disc and mace.

Rudra said:

138-139. I mentally recall Viṣṇu Nārāyaṇa who is immortal through continuous series, who is old, who has infinite power, who is eternal, is the most distinguished person, is matchless, is greater than the greatest, the first-born and very powerful and is the chief among those whose intellect is inscrutable and profound.

140. I salute god Hari, the controller, the greatest abode, the supreme place, that highest and distinguished resort, the highest lord and the huge being.

141. I (shall) praise Nārāyaṇa, of a pure nature, (who) created this high and low and the subtle. (I praise him who) being always present (everywhere) is the highest person, calm and prominent. Let him be my refuge.

142-143. I (shall) always praise Viṣṇu Nārāyaṇa, free from impurity, old, greater than the greatest, having no end, ancient, chief among the prudent, given to courage, forgiveness and peace, the lord of the earth, auspicious, of great prowess,

having a thousand heads and many feet and innumerable hands, having the moon and the sun as his eyes, of the nature of the mobile and the immobile, lying in the ocean.

144. I (shall) praise Nārāyaṇa, the supreme one, the highest lord, greater than the greatest, who cannot be approached (even) by gods, living in the three creations, having three principles, absorbed in three and having three eyes.

145-146. I salute the immeasurable Nārāyaṇa white in the *Kṛta* (yuga), red in the *Dvāpara* (yuga) and black in the *Kali* (yuga); I salute him who from his very mouth, created the Brāhmaṇas. (I salute him who created) the Kṣatriyas from his arms, (created) the Vaiśyas from his two thighs and the Śūdras from the tips of his feet. I salute him having the universe as his body, profoundly learned and infinite.

147. I salute the lotus-eyed (Viṣṇu) of a subtle form, of a great form, having learning as his form and formless (also) and the armour of all gods.

148. I salute that lord of gods (viz. Viṣṇu) of a thousand heads, thousand eyes, of great arms, that great god remaining after having pervaded the (entire) world.

149. I salute god Viṣṇu, the protector, the refuge, the conquerer, the ancient one, resembling a dark-blue cloud and having the Śārṅga bow in his hand.

150. I salute the omnipresent, pure, eternal, ancient Hari, of the form of the sky, free from existence and non-existence.

151. O Acyuta, I see here nothing except you. I see all this mobile and immobile (world) as full of you.

152. When that Parameṣṭhin (i.e. Rudra) was thus speaking, he, the eternal and the highest one appeared before him in person.

153. He, having the disc in his hand and Garuḍa as his seat, rose like the sun illuminating a mountain. The ancient one said, "I, the giver of boons, have come. Ask for a boon."

154. After having thus praised (Viṣṇu) the best Rudra said: "O lord of gods, let me be extremely pure. I do not see anything better than you that will remove this sin.

155. The body of mine tortured by the murder of a brāhmaṇa has become dark. My body is stinking with the odour of a dead body and my ornaments are of iron.

156-157a. O Janārdana, (tell me) how my form will not remain like this. Tell me, O Acyuta, O great god, what I should do so that I shall have my old body by your favour."

Viṣṇu said :

157b. A brāhmaṇa's murder is very cruel and highly painful.

158. One should not even mentally think of such a sin. You have expressed such devotion because of the words of gods.

159-160. O you of mighty arms, now do what Brahmā has told you. Rub with ashes all your limbs, (rub ashes) on your body thrice (a day). Wear bones on your crest, on your ears and hand. By doing this, O Rudra, you will have no pain.

161. Having thus instructed (Rudra), the lord, accompanied by Lakṣmī, vanished there only. Rudra did not know it.

162-165. The lord of gods with the skull in his hand and tortured by a brāhmaṇa's murder wandering over this earth (and visiting) (the mountains viz.) the Himālaya, Maināka with Meru, Kailāsa, Kala, Vindhya, and the great mountain Nīla, (and places like) Kāñcī, Kāśī, Tāmralipta, Magadhā, Āvilā, so also the regions like Vatsagulma, Gokarṇa, North Kuru, Bhadrāśva, Ketumāla and Hairaṇyaka, Kāmarūpa, Prabhāsa and the mountain Mahendra, did not get refuge (anywhere).

166. Always seeing the skull in his hand, he, overcome with shame, shook his hands many times and was again and again distracted.

167. When (even) after he shook his hands, the skull did not fall off, it came to his mind: 'I shall observe this vow.

168. Brāhmaṇas will always follow my path only'. Thinking thus for a long time the god wandered over the earth.

169-171. Having reached Puṣkara, he entered the best forest, full of many trees and creepers and with the sounds of many beasts, which was perfumed with the fragrance of abundant flowers of trees, the land of which was as it were decorated intentionally with flowers put (on the ground), (which was full of) many perfumes and juices and other ripe and raw fruits. He, greeted by the fragrance of flowers of the grove of trees, entered it.

172-173. 'Brahmā will grant a boon to me who will propitiate him here. Due to the favour of Brahmā I have come to know about this Puṣkara (forest), which destroys sins, pacifies evils, and increases nourishment, affluence and power.'

174. When that Rudra of infinite lustre was thus thinking, there came Brahmā, the lotus-born. The lord having raised Rudra who had bowed down said to him:

175-177. "By the observance of a divine vow you have, with a strong desire to see me, propitiated me with devotion; for by remaining in a vow only men can see deities. I shall therefore grant an excellent boon according to (your) desire. Since, to accomplish your desires you have observed this vow mentally, physically and with speech and with your mind pleased, tell me which boon, desired by you, I should grant."

Rudra said:

178-183a. This in itself is a very adequate boon that I could see you, O you venerable to the (entire) world. O creator of the world, my salutation to you. O god, you are seen by means of a penance to be had by a great sacrifice performed over a long time and causing (even) death. O Almighty lord, this skull did not fall off my hand. Since I observed this vow of a Kāpālika (i.e. a wandering sage holding the skull and eating and drinking out from it) my bearing causes shame to the sages and is contemptible. This great vow (undertaken) by me who sought refuge with you is fulfilled. Now tell me. Say in which auspicious region I should throw this (skull), by (doing) which I shall be pure (in the eyes) of the sages of purified souls.

Brahmā said:

183b-184. Avimukta is an ancient place of (i.e. sacred to) the lord; there you will find the sacred place for dropping the skull (which will be called) Kapālamocana. You and I dwell there. So also Viṣṇu will be there.

185. By seeing you there, even those who are great sinners will obtain enjoyments in my abode.

186. Between the two rivers, dear to gods, viz. Varaṇā and Asī, there will be a region where no killing will ever occur.

187-188. It will be the best sacred place and the best place of pilgrimage (in) your (honour). Those men who, before the fall of their bodies, resort to this sacred place, will, being immortal, and having no fear from anywhere reach heaven along the path of Brahman. I have given you this sacred place measuring five Krośas.

189. O Rudra, when the Gaṅgā will flow through the sacred place, to the lord of rivers (i.e. the ocean), then that will be a great holy city.

190. The holy Gaṅgā faces (i.e. flows towards) the north and the Sarasvatī the east. The river Jāhnavī (Gaṅgā) flows for two *Yojanas* towards the north.

191. There all gods with me and Indra have arrived or will come. Leave the skull there.

192. Those who, going there, please their forefathers by offering *piṇḍas* and *Śrāddhas*, obtain in the heaven, an eternal region.

193. A man having bathed at the great sacred place in Vārāṇasī, is released. Merely by going there he is free from sins committed during seven existences.

194. That holy place is said to be the best of all holy places.

195-197. Those beings, who, bowing to you, die there, obtaining Rudra (i.e. your status), rejoice with you. O Rudra, whatever a person with a controlled mind offers there, gives him, of a pure soul, a great fruit. Those men, who perform there the rite of destroying their bodies (i.e. ending their life), reach Rudra's world and always being happy rejoice there.

198. Worship, a muttered prayer, a sacrifice performed there lead to heaven, the giver of eternal fruit to one whose heart is full of devotion. A man offering a lamp there would be a man of intellectual vision.

199-200. One who leaves there, after marking it, a bull that is uncrippled, young, mild and having good features goes to the highest place; there is no doubt that with his forefathers he obtains salvation. What is the use of prolixity? Whatever act is done here by men with a view to (obtaining) religious merit would give (them) an eternal fruit.

201. That, which is the cause of heaven and salvation, is regarded as a sacred place on the earth.

202. By means of a bath, a prayer or a sacrifice (performed there) it (the Tīrtha) becomes the means of an everlasting fruit.

203-204. Those devotees, absorbed in Rudra, who go to sacred place Vārāṇasī and die there, should be regarded as Vasus, Pitṛs, Rudras and grand-fathers and great-grand-fathers and Ādityas—so says the Vedic text. O sinless one, I have described a threefold rite for offering piṇḍas.

205. Men who come here should always offer *piṇḍas.* Their sons should also respectfully offer *piṇḍas* there.

206. Such good sons give joy to their forefathers. I have told you about the sacred place, which, by the very sight of it, gives final release.

207. By bathing here one is free from the bondage of birth. Rudra, I have given you this sacred place viz. Avimukta. Being free from (the sin of) a brāhmaṇa's murder live there with your wife.

Rudra said:

208. I shall stay with Viṣṇu in the sacred places which are on the earth; this is the boon I have chosen, as you told me (to choose).

209. I am the great god; you should always propitiate me.

210. I too with my mind pleased, shall grant you a boon. And I shall grant boons to Viṣṇu also as desired by him in his mind.

211. I am the giver to, and I am to be implored by, all the gods and sages of pure souls; and none else.

Brahmā said:

212. O Rudra, I shall carry out your auspicious command. Nārāyaṇa also, will undoubtedly follow your advice.

213. Thus dismissing Rudra, Brahmā disappeared there only. Mahādeva having gone to Vārāṇasī, encamped there.

CHAPTER FIFTEEN

Importance of Dwelling at a Sacred Place

Bhīṣma said:

1-3. What did Brahmā do after having sent (Rudra) to Vārāṇasī? What work did Viṣṇu do? Tell me (also), O sage, what Śaṅkara did, which sacrifice he performed, and at which sacred place (he performed it). Who were the assistant priests and who were the officiating priests? Tell me about them all. I have great curiosity (to know) who were the gods that he gratified.

Pulustya said:

4. On Meru's peak there is a city named Śrīnidhāna. It is variegated with jewels; is the abode of many wonders; is full of many trees; is variegated with many minerals and is clear like spotless crystal.

5. It is beautified with the expansion of the creepers; it resounds with peacocks' cries; it is fearful due to (the presence of) lions; it is full of herds of elephants.

6-7. It is cool with the sharp sprays rising from the water falling from the springs; it is variegated with pleasing taverns of the groves of trees struck by wind; the entire forest of it is made fragrant with the excellent perfume of musk; in its bowers of creepers the travelling Vidyādharas sleep due to the fatigue caused by sexual pleasures.

8. It is resounding with the sweet sounds of the songs sung by the groups of Kinnaras. In it there is Brahmā's mansion by name Vairāja, the entire floor of which is decorated with various arrangements.

9-14. In it there is a hall named Kāntimatī. It resounds with the sweet sound of songs sung by divine ladies; it has the garlands of sprouts shooting from the Pārijāta trees; It is variegated with many colours rising from a number of rays of the gems; crores of pillars are fixed in it; it is adorned with spotless mirrors, and with the splendour of the graceful movements of the dance presented by the celestial dancers; it resounds with the number of sounds produced by the many musical instruments,

graced with many songs and musical instruments with pauses and beating time. It gives joy to gods; it is full of the groups of sages and is resorted to by ascetics. It resounds with the texts of Sāman (sung by) the brāhmaṇas and causes delight. In it Brahmā, honoured (i.e. served) by (his wife) Sandhyā, resided.

15. He meditated on the highest god who created this world. While meditating it came to his mind: 'How shall I perform a sacrifice?

16. Where on the earth—at which place—should I perform the sacrifice?

17. Kāśī, Prayāga, Tuṅga and Naimiṣa and Śṛṅkhala, so also Kāñcī, Bhadrā, Devikā, Kurukṣetra and Sarasvatī, Prabhāsa and others are the holy places on the earth.

18. These are the places which are holy places of pilgrimage and also others which Rudra established on the earth at my command.

19. As I have been settled as the first god among all gods, so I shall make one great sacred place as the first one.

20. That lotus, that sprung up from Viṣṇu's navel, and in which I was born, is called the Puṣkara-tīrtha by sages who recite the Vedic texts.'

21. When Brahmā was thus thinking, this idea came to his mind: 'I now go to the earth.'

22-24. Reaching the place first, he entered that best forest, full of many trees and creepers; adorned with many flowers; filled with the notes of many birds; crowded with groups of many beasts; making gods and demons fragrant with the perfumes of the abundant flowers of trees; its ground was graced with flowers which were as it were intentionally placed there.

25-28. The (seasons there) were fully enveloped with many perfumes and juices, and it was full of fruits of the six seasons, which were endowed with golden appearance delighting the sense of smell and sight; where wind, as it were through favour, throws out worn-out leaves, grass and dry wood and fruits; where wind, taking fragrance from the heaps of flowers, (and) perfuming the sky, earth and quarters, blows (being) cold; (which is) adorned with green glossy large trees without any opening and without groups of worms and with tops and of various names.

29. Everywhere it appears as a family of brāhmaṇas with healthy, handsome, virtuous and bright priests on account of trees covered with sprouts resembling minerals.

30-31. They look like men covered (i.e. endowed) with noble and fautless qualities; with their tops tossed by wind they as it were touch one another; and with ornaments of flowery branches as it were smell one another.

32. At some places the *Nāga* trees with the filaments of the ratan look beautiful as it were with eyes with their black pupils unsteady.

33. *Karṇikāra* trees in pairs and in twos with their tops full of flowers look like couples. The rows of the *Sinduvāra* trees with the abundance of good flowers actually appear to be the sylvan deities that are worshipped.

34. At places the *Kunda* creepers, bright with the ornaments of flowers, (look) like young moons risen on (the tops of) trees and in the quarters.

35-39. In some parts of the forest the flowered *Śarja* and *Arjuna* trees look like men covered with white silken garments. Similarly trees embraced by the blooming *Atimukta* creepers look like lovers embraced by their own beloveds. The *Sāla* and *Aśoka* trees with their leaves clinging to one another as it were touch one another like friends touching one anothers' hands when they meet after a long time. *Panasa, Sarala* and *Arjuna* trees bending due to abundance of fruits and flowers as it were worship one another with flowers and fruits.

40. *Sāla* trees, with their arms (in the form of branches) touched by the flurry of the wind have, as it were, risen (to greet) the approaching people with the same feelings (i.e. affection).

41-42. With the covering of flowers, trees planted there for beauty, having reached the spring-festival, as it were vie with men (having arms). With their tips bent with abundance of beautiful flowers and tossed by wind, the trees dance like men, who are pleased and whose heads are adorned with garlands.

43-47. Trees with rows of flowers on their tops tossed by wind dance with the creepers like men with their beloveds. At paces trees surrounded by creepers bent due to their (abundant) flowers appear like the autumnal sky with variegated

clusters of stars. The blossomed *Mālati* creepers on the tops of trees look charming like chaplets arranged intentionally. Green trees with wealth of beauty, having (abundant) fruits, and flowers, show friendliness like men on the arrival of a good man. Bees, tawny due to the filaments of flowers, moving in all directions, as it were announce the victory of the *Kadamba*-flower and intoxicated with (i.e. due to having sucked) honey, fall here and there.

48-56. At places the flocks of male cuckoos (are seen) in the thickets of trees with their mates. At places the parrot-couples resembling the *Śiriṣa*-flowers speak interesting word like brāhmaṇas that are honoured. Peacocks with variegated plumage accompanied by their mates dance like richly decorated dancers even in the interiors of the forests. The cooing groups of birds giving out various notes, make more charming the (already) charming forest, full of many herds of beasts and always delighting the birds, resembling Indra's garden and delighting the mind and eyes. The lotus-born lord saw with his pleasing eyes as it were removing evil, that best forest of that nature resembling a mirror. All those rows of trees, seeing god Brahmā who had arrived like that, and presenting themselves to him with devotion, poured forth their wealth of flowers. Accepting the flowers (offered) by the trees Brahmā said to them, "Welfare to you; ask for a boon." The trees, free from (any) control, with humility (lit. with their palms joined in obeisance) having saluted Brahmā said: "If, O god, affectionate towards people, who take refuge with you, you are granting a boon then always stay by us in the forest.

57. This is our greatest desire; salutation to you, O grandsire.

58-59. O lord of gods, O creator of the universe; if you stay in this forest, (that would) be the best boon for us seeking your refuge and desiring a boon. Give us this boon—more adequate than crores of other boons. This (forest) will be more distinguished and greater than all other holy places by your presence."

Brahmā said:

60-62. This (place) will be best of all sacred places and

auspicious. By my favour you will always be full of flowers and fruits; you will always have very steady youth; you will (be able to) move at your desire; you will (be able to) take any form desired by you; you will give pleasant fruits; you will present yourselves to men at will and will (give) splendour to men in fulfilment of their penance; you will be endowed with great affluence.

Thus Brahmā, the granter of boons, favoured the trees.

63. Remaining (there) for a thousand years he threw a lotus on the ground. The earth by its fall trembled upto bottom.

64-65. Helpless oceans, with agitated waves, crossed their boundary. Thousands of mountain-peaks occupied by tigers and vicious elephants struck as it were with Indra's bolt, were shattered.

66-67. The mansions of gods and Siddhas (semi-divine beings characterised by eight special faculties), the cities of Gandharvas shook, tottered and penetrated the earth. The Kapota-clouds, showing a collection of sheaths fell (i.e. showered rain) from the sky. There were poignant suns, covering the clusters of luminaries.

68. Due to the great sound of that the three worlds with the mobile and immobile in it, rendered dumb, blind and deaf were frightened.

69-70. The bodies and minds of all gods and demons sank down and did not know what it was. Mustering courage all of them looked for Brahmā. They did not know where Brahmā had gone. (They could not understand) why the earth quaked and why the omens and portents appeared.

71. Viṣṇu just went there where the gods had remained. Gods saluting him said these words:

72-73. "O revered one, why is this appearanee of omens and portents by which, the three worlds as it were joined with death are made to tremble, and the *Kalpa* has come to an end and the oceans have crossed their boundaries? Why have the four steady quarter-elephants become unsteady?

74-75. Why is the earth covered over with the water of the seven seas? O lord, the sound could not have been produced without any cause; such a terrible sound which, when it arose,

made the three worlds frightened is not remembered to have ever occurred before nor will it occur again.

76. If, O lord, you know whether this is an auspicious or inauspicious sound to the three worlds and to the gods, tell us what this is."

77. Thus addressed, Viṣṇu, cherished by the supreme, said: "O gods, do not be alarmed; all of you listen to the cause of this.

78. This I, perceiving (the cause) definitely will tell you as it happened.

79. Revered Brahmā, the grandsire of the worlds, with a lotus in his hand, settled in an extremely beautiful region—a heap of religious merit—on the slope of mountains to perform a sacrifice.

80. And from his hand the lotus fell on the ground. It made a great sound which caused you to tremble.

81-84. There, being greeted with the fragrance of flowers by the trees, he favoured the forest with beasts and birds, and for favouring the world took delight in residing there. The revered one, benefactor of the worlds, put up that best holy place (called) Puṣkara. Going there with me propitiate Brahmā. The revered one, when pleased, will give you excellent boons."

85-93. Saying so, divine Viṣṇu went with those gods and demons to that forest-region where Brahmā dwelt. They, delighted and with their minds pleased, and conversing among themselves like cooings of the cuckooks entered Brahmā's forest bright with heaps of flowers and praiseworthy. That forest, reached by all gods and resembling Indra's garden, and rich with lotus-creepers, beasts and flowers, then looked beautiful. Then the gods, entering the forest adorned with all (kinds of) flowers said (to themselves), 'The god is here'; and desiring to see Brahmā wandered (in it). Then all gods, with Indra, searching for Brahmā did not see the interior of the forest. Then the gods looking for god (Brahmā) saw Vāyu. He said to them, "Without penance you will not (be able to) see Brahmā." Then being dejected and keeping in mind what Vāyu had told (them), all the gods again and again looked for Brahmā on the slope of the mountain, in the south, in the north and in between

(the two directions). Vāyu again spoke to them, "There is always a threefold means to have the sight of Viriñci (i.e. Brahmā). It is said to be by faith-born knowledge, penance and deep and abstract meditation. Those who follow the path of deep and abstract meditation see the god both with and without parts. The ascetics see him with parts while the wise see him without them.

94. On the other hand when worldly knowledge is produced one with indifference does not see (Brahmā). Those who follow the path of deep and abstract meditation speedily see the god by means of their great devotion.

95. One should see that changeless lord of *Prakṛti* and *Puruṣa.*

96. Always being absorbed in the god by acts, mind and speech, and intent on propitiating Brahmā, observe penance; god will bless you. He always thinks: 'I should appear before those who have dedicated themselves to Brahmā and before brāhmaṇa devotees.' "

97-98. Hearing the words of Vāyu and thinking them to be beneficial (and) with their minds possessed of the desire for (seeing) Brahmā they then said to the lord of speech (Bṛhaspati), "O you god of knowledge, initiate us into (the path of) the realisation of Brahmā."

99. Desiring to initiate them into (the path), the great Guru initiated them according to the Vedic rules.

100. Dressed in a simple way and being humble, they became his disciples; they obtained the favour of Brahmā; the knowledge about Puṣkara was given to (them).

101. Guru, the best of the officiating priests performed a sacrifice according to rules.

102. By employing the (method of the) consecration of the lotus the sage, propelled by the desire of those gods, made a lotus full of fibres and (thus) favoured the gods.

103. The highly intelligent Bṛhaspati knowing the rules stated in the Veda and casting off doubt initiated the discreet (gods).

104-111. The magnanimous Āṅgirasa (i.e. Guru), being pleased and having consecrated a fire, gave (i.e. taught) the gods muttered prayers as laid down in the Vedas. The highly

intelligent one taught (the gods) (Vedic chants called) *Trisu-parṇa*, *Trimadhu* and all muttered prayers etc. That bath (accompanied by the chant) *Āpohiṣṭhā* is called Brāhma. It removing sins, subdues the wicked, increases fulness, wealth and strength, gives (the special faculties called) *Siddhis* and fame, and destroys the sins of the *Kali* (age). So one should by all means take that bath. All (of them) taking a bath observ-ing the vow of silence, being restrained (for the vow), and being prepared (for the vow), and with their senses destroyed (i.e. curbed), with water-pots (in their hands), with the ends of their lower garments loosened, having rosaries, carrying staffs, cloth-ed in bark or rags, very much adorned with matted hair, engaged in taking a bath and (particular) postures, meditating with great effort, and desiring limited food after having united the mind with Brahmā, remained there avoiding visiting (any one), talk, company or thought (about worldly objects). Endowed with great devotion and a great sacred precept, their minds had, through meditation, the knowledge of the god, after (a lapse of some) time.

112. When their minds were absolutely pure, being fully burnt by means of the meditation on Brahmā, the lord became visible to all.

113-114. They were pleased with his lustre (yet) their minds were perplexed. Then mustering courage, with their mind pleased and intent on him they placed their folded palms on their heads, and putting their heads to the ground (i.e. bowing with their heads) praised the lord, the author of the creation and maintenance by resorting to the Vedas with their six limbs (i.e. with Vedic texts and texts from the six limbs).

The gods said:

115-121. O god, we, well-controlled, salute you, the Brahman, the one having the body of Brahmā, friendly to brāhmaṇas, the unconquered one, the giver of sacrifices and Vedas, kind to the world, of the form of creation, extremely compassionate to your devotees, one who is praised by the muttering of the texts from the Vedas, one whose form con-sists of many forms, one who takes up hundreds of forms, the lord of Sāvitrī and Gāyatrī, seated on a lotus, (yourself) a lotus

and having (a beautiful) face like a lotus, the giver of boons, worthy of a boon, the *Kūrma* (the second incarnation) and *Mṛga*, having matted hair and a crown, holding a ladle, having the characteristics of the moon and a deer, and having the eyes of Dharma, having every name and the lord of the universe. O you, having the eyes of piety, please protect us more; O grandsire, we have sought your refuge by speech, mind and body.

122. Brahmā, the best among those who know the Vedas, thus praised by gods (said to them): "All right, when remembered by you I shall give (you what you want); your seeing me will be fruitful.

123. O sons, tell (me) what is desired by you; I shall give you excellent boons!" Thus addressed by the lord, the gods said (these) words:

124. "O revered one, this in itself is a great boon which is quite enough, that a good sound was heard by us when you threw the lotus.

125. Why did the earth tremble? Why were the people distressed? That cannot be without any purpose. Tell (us) the cause of this, O god."

Brahmā spoke:

126. This lotus is held by me for your good and for protecting the gods. Now listen what was the cause.

127. This demon Vajranābha by name, takes away the life of children. He remains taking shelter in the nether world.

128. Knowing about the arrival of you, remaining in penance, having laid down your weapons, the wicked one wanted to kill (you) the gods along with Indra even.

129. I brought about his destruction by dropping the lotus; he was proud of his kingdom and splendour; so I killed him.

130. At this time there are in the world, devotees, brāhmaṇas who have mastered the Vedas. May they not meet with misfortune, but may they have good fortune.

131. O gods, I am equal (i.e. impartial) to gods, demons, men, reptiles, friends, and the entire host of beings.

132. I killed the sinner with a spell for your well-being. He

has reached the worlds of the religious due to the sight of this lotus.

133. Since I dropped the lotus (here), therfore this place will be known as Puṣkara, a great, sanctifying holy place, giving religious merit.

134-135. For all the beings on the earth it will be said to be holy. (I) have, being requested by the trees, O gods, shown favour to devotees desiring devotion, by staying here eternally. O sinless ones, when I arrived here Mahākāla (also) has come here.

136. You who have been practising penance, have demonstrated great knowledge, O gods; bear in mind your own interest as well as of others.

137. Taking various forms on the earth you have to show that a man hating a wise brāhmaṇa is afflicted by sin only.

138-141. Even after crores of existences he would not be free from sins. One should neither kill nor find fault with a brāhmaṇa who has mastered the Veda and its limbs (i.e. the *Vedāṅgas*); since if one is killed, a crore (of them) are killed. One should feed with faith (at least) one brāhmaṇa who has mastered the Veda. There is no doubt about it that one would feed a crore of brāhmaṇas (by just feeding one such brāhmaṇa). One who offers a potful of alms to ascetics is free from all sins and does not meet with misfortune. As I, the grandsire, am the eldest and the best among gods, similarly, a wise man, not having the feeling of mineness and possessions, is always respectable.

142-148. I have promulgated this vow, preserved in the Vedas, for (getting) freedom from the bondage of the worldly existence and leading to the absence of rebirth in the case of brāhmaṇas. One, who, after accepting the maintenance of the sacred fire, (and) not conquering (i.e. losing control over) his senses, gives it up, would, led by Yama's servants, immediately go to Raurava (hell). (By talking to one) who cavils the way of the world and does a mean act, has his heart full of attachment and erotic sentiment, is fond of women and wealth, eats all alone very sweet things, follows agriculture and commerce, does not know the Veda and censures the Veda, and enjoys other's wife; by talking to such a person who is defiled with such faults, a man

goes to hell; so also one who spoils a good vow. One should not have a bodily contact with one who is not satisfied, is of a split or wicked mind and is a sinner. If one touches (such a person) one would be pure after taking a bath.

Thus speaking, lord Brahmā, with the gods, founded a sacred place there. I shall tell (about) it to you in (due) order.

149-150. It is in the north of Candranadī; Sarasvatī is (flowing) by its east; it is superior to Indra's garden; and the entire one with Puṣkara (Tīrtha) will remain there till the end of the Kalpa. This is the altar in (i.e. of) the sacrifice, made by Brahmā, the author of the worlds.

151-153. The first one should be known as the best and purifying the three worlds. That is said to be sacred to the deity Brahmā. The middle one (i.e. the second) (is sacred to) Viṣṇu. The last one is sacred to the deity Rudra. Brahmā first fashioned (these). This great sacred place viz. the forest called Puṣkara is said to be the foremost mystical region in the Vedas. Lord Brahmā is present (there). Brahmā himself favoured this region.

154-156. For favouring all the brāhmaṇas wandering over the earth he made the land bounded by gold and diamonds, and marked by an altar; he made it all beautiful with the variegated jewels of the floor. Brahmā, the grandsire of the worlds, stays here. So also the gods Viṣṇu, Rudra and Vasu and the two Aśvins also, and Maruts with Indra stay here.

157-158. I have told you this fact, the cause of favouring the worlds. Those brāhmaṇas, who are engaged in serving their preceptors, and who recite here the Vedas according to proper rules and with chants in order of the hymnical text of the Veda, live in the vicinity of Brahmā, being helped by him.

Bhīṣma said:

159-160. O revered one, tell me all this: Following which rules should the men, the residents of the region, desiring Brahmā's world, stay in the Puṣkara forest? And what should the men or the women having (i.e. belonging to) various castes and stages of life, living here, practise?

Pulastya said:

161-162. Men and women of (various) castes and living in (different) stages of life, engaged in following the duties of their own class, free from deceit and delusion, devoted to Brahmā by acts, mind and speech and with their senses controlled, and free from jealousy and meanness, engaged in the good of all beings, should stay here.

Bhīṣma said:

163. Tell me, doing which act is a man said to be the devotee of Brahmā. Of what nature are the devotees of Brahmā among men?

Pulastya said:

164. Homage is said to be of three kinds: effected by mind, speech and body; so also it may be worldly, Vedic and relating to the soul.

165. That is said to be mental homage which, in the recollection of the significance of the Veda with mind holding fast (i.e. meditating) causes love for Brahmā.

166. The homage by speech is laid down (to be done) by means of chants, (recital of) Vedic texts, obeisance, (offering oblations into) fire, performing *Śrāddha* and thinking (about these), and by means of muttering essential texts.

167-168. For the brāhmaṇas homage by body is said to be of three kinds: *Kṛcchra* (bodily mortification), (rigid penance like) *sāntapana* and others, so also (religious observances depending upon the phases of the moon like) the *cāndrāyaṇa*, regulated by vows and fasts restraining the senses, so also *Brahmakṛcchra*-fasts and other auspicious vows.

169-171. That worship with reference to Brahmā is said to be worldly homage which is done by men with cow's ghee, milk and curds, jewelled lamp, darbha grass and water, sandal, flowers and various minerals that are made ready, clarified butter, *guggulu* (a kind of fragrant gum resin) and fragrant incense of the sandal, ornaments rich in gold and jewels, and variegated garlands, dance, instrumental music and songs, presents of all (kinds of) jewels, and with eatables, meals, food and drinks.

172-176. The homage (offered) with Vedic chants and oblations is said to be *Vaidikī*. Offering to fire should be made on every new-moon day and full-moon day; a present to brāhmaṇas is recommended; a sacrificial oblation made of powdered rice, so also an oblation of boiled rice, barley and pulse; similarly a sacrifice in honour of the manes giving them joy is always (regarded as) a sacrificial act. So also (that is *Vaidikī* homage in which) texts from the Ṛgveda, Yajurveda and Sāmaveda are muttered and the hymnical texts of the Veda are studied according to the rules. All the rites performed with reference to fire, earth, wind, sky, water, the moon, and the sun belong to the deity Brahmā. O King, the homage to Brahmā (called) spiritual is of two kinds: one is called *Sāṁkhya* and the other is born of Yoga.

177-178. Hear from me the divisions in it (i.e. the *Sāṁkhya*). The number of the (*Sāṁkhya*) principles like *Pradhāna*, that are insentient objects of enjoyment, is twentyfour. The soul is the twentyfifth. The sentient soul is the enjoyer of an act but not its agent.

179. The soul is eternal, immutable, controller and employer; and Brahmā, the unmanifest, eternal, supreme being is the cause.

180-182. There is truly the creation of the principles, of the dispositions and of the beings. The *Sāṁkhya* enumerates the *Pradhāna* to be of the nature of the (three) constituents. It resembles the lord in respect of certain qualities and is also different from him. This (resemblance) is said to be the condition of cause and of Brahmahood; that of *Pradhāna*'s being used (by *Puruṣa*) is said to be its dissimilarity. Brahman is all-potent; while the soul is a non-doer.

183. The sentience in *Pradhāna* (due to its contact with the lord) is said to be its similarity (with the latter). This another principle (*Pradhāna*) is the cause of the active property of the other principles.

184. No purpose is to be attributed to this principle (the other principle viz. *Pradhāna*). The wise, who ponder over the truth, having ascertained (it) say it is reflection (*Saṁkhyā*).

185-186. The wise ones, having thus learnt the collection of the principles, and their number properly, so also the princi-

ple of Brahman as an additional one, have grasped the truth. The propounders of the *Sāṁkhya* (sytem) have termed this (kind of) worship as spiritual. Listen to the homage, arising from (i.e. as told in the) Yoga (philosophy), which is paid to Brahmā:

187-189. Intent on restraining the breath, always meditating and with one's senses restrained, eating food got by begging, observing vows, and with all one's senses withdrawn one should meditate upon and keep in one's mind, the lord of the created beings, remaining in the pericarp of the lotus of the heart, having red face(s), beautiful eyes, and with his faces illuminated all round, with a sacred thread (around) his loins, having four faces, four arms, with his hands granting boons and safety.

190. The great mental accomplishment due to the yogic practices is said to be the homage to Brahmā. One who has such a devotion for Brahmā is said to be *Brahmabhakta* (a devotee of Brahmā).

191-196. O best of kings, listen to the mode of living laid down for those who live in the sacred place. It was formerly told in detail by the lord himself in the presence of all the brāhmaṇas and in the congregation of Viṣṇu and others. (The residents of this place should be) without the feeling of mineness; without ego; without attachment and possessions; without feeling of love for the host of relatives; looking upon a clod of clay, a stone and gold equally; granting safety to beings by various obligatory acts; always intent upon restraining their breath; and engrossed in the meditation on the supreme soul; always performing sacrifices and pure; given to the ascetic practices; knowing the rules of the *Sāṁkhya* and Yoga (systems); well-versed in the religious practices and having their doubts removed. Listen to the good fruit obtained by those brāhmaṇas, living in (this) sacred place, who perform sacrifices according to these precepts and die in the Puṣkara forest. They get complete and inexhaustible absorption with Brahmā, which is difficult to obtain.

197-202. Having got this absorption in Brahmā, they avoid rebirth, and remaining in the knowledge of Brahmā, they do not get rebirth; others who live in the (various) stages of the

(illusory) world, have to be born again. One (i.e. a brāhmaṇa) following the rules of the householder's stage, and always engaged in the six duties (learning, teaching, performing sacrifices and acting as priests at sacrifices and giving and accepting gifts), who, when invited to (act as a priest) at a sacrifice offers (oblations) properly with the chants, being free from all miseries, gets a greater fruit. His movement in all the worlds is never prevented. Being self-dependent due to divine power, he with his wife (or belongings), surrounded by thousands of ladies, going to places at his sweet will, in a very bright aeroplane resembling the young sun, moves uninterruptedly and as he likes, in all the worlds. He becomes most desirable among men; he, performing the best duties, becomes a wealthy man.

203-207. Fallen from heaven he would be born in a great family (as a) handsome (person). He becomes well-versed in the moral duties and is devoted to them; he masters the significance of all the lores. Similarly with (the practice of) celibacy, service to preceptors, and study of the Vedas, subsisting on alms, with his senses conquered, always engaged in the vow of truth, not erring in his own duties, being unrestricted (he goes) to the world of Viṣṇu in an aeroplane richly endowed with all objects of desire and supporting (i.e. fulfilling) all desires, and as it were being another sun; he, endowed with the splendour similar to that of Brahma-attendants named Guhyakas, who are very much esteemed, who have infinite power and splendour and who are honoured by gods and demons, resembles them.

208-213. His weapons are unrestrained among gods, demons and mortals. In this way he is honoured in the world of Viṣṇu for thousands of crores, hundreds of crores of years. Having thus stayed there with great slpendour, when he again falls from Viṣṇu's world, he is born in heavenly places by dint of his own deeds; or having come to the Puṣkara forest and ramaining in the stage of celibacy, he lives studying the Vedas; and after death, looking auspicious like the moon, he goes by divine aeroplane with its lustre like the fullmoon-light (to Rudra's world); having reached Rudra's world he rejoices there with the Guhyakas, and being the lord of the entire world obtains great affluence.

214-217. Enjoying (like this) for thousands of *yugas* he is

honoured in Rudra's world. Always rejoicing there, enjoying sound happiness and then having fallen from that Rudra's world, he is born in a divine, great brāhmaṇa family. Among the human beings that religious soul would be (born as) handsome and as a master of speech; he has an enviable body, he is the powerful husband of ladies, who enjoys greatly; he (then) leads the life of an anchorite and is free from vulgar tricks; his movement even in the divine worlds is not hampered.

218-219. He eats withered leaves and fruits, and flowers and roots. He lives like the pigeons or by pounding them (i.e. leaves etc.) with stones or using the teeth as mortar, and wearing rags or bark garments. He has matted hair, bathes thrice a day, gives up all faults and has a staff.

220. He is engrossed in the *Kṛcchra* vow, even if he is an outcast or of a superior (caste). He remains in water, observes the (*agni-sādhana*) penance, remains in the rains during the rainy season.

221. Similarly he lies on the ground, full of insects, thorns and stones; he remains in the standing posture or in the posture of sitting on the hams; he shares (articles with others) and is of a firm vow.

222-225. He eats the herbs in the forest, and gives safety to all beings. He is always engaged in earning religious merit, controls his anger and senses. He is a devotee of Brahmā, and lives in a sacred place like Puṣkara. Such an ascetic gives up all attachment, is delighted in himself and is free from desires. O Bhīṣma, listen to what course he, who lives here, gets. Such a devotee of Brahmā, goes by the aeroplane of those who move according to their own will, which shines like the young sun, and looks charming by means of a raised seat and pillars; he shines in the sky like a second moon.

226-227. For hundreds of crores of years he is in the company of celestial nymphs knowing vocal and instrumental music and dancing. To whichever god's world he undeterred, goes, remains there by Brahmā's grace.

228-230. Fallen from Brahmā's world, he goes to Viṣṇu's world, and fallen from Viṣṇu's world he goes to Rudraloka; and fallen from that place also, he is born in the (various) divisions

of the world, so also in other heavens, enjoying pleasures as desired. Having enjoyed affluence there he is born among the mortals as a king or as a prince or a wealthy or happy person—very handsome, very fortunate, loveable, famous and endowed with devotion.

231-238. O King, Brāhmaṇas, Kṣatriyas, Vaiśyas or Śūdras residing in the sacred places, engaged in (practising) the duties of their own class, well-behaved and having a long life, devoted completely to Brahmā, showing kindness to beings, who live in the great sacred place viz. Puṣkara, go, after death, to Brahmā's abode in richly decorated aeroplanes, beautified by the hosts of celestial nymphs, and going as desired (by the occupants), and taking any form as desired (by the occupants). One who, very pious, meditating upon Brahmā, offers his body into an all-blazing fire, would go to Brahmā's abode. Brahmā's world, best among all worlds, charming and accomplishing the desired objects, becomes his permanent abode with all (its) greatness. O Bhīṣma, those magnanimous ones also, who cast their life in the water at the very meritorious Puṣkara, go to the imperishable world of Brahmā. They actually see the god, the destroyer of all miseries, and accompanied by all gods and by the hosts of Rudras and Viṣṇus.

239-241. The Śūdras who die at Puṣkara, never causing frustration, go in an aeroplane yoked with swans, resembling the sun in lustre, rich with various jewels and gold, strong and made fragrant with perfumes, of (several) other matchless qualities, resounding with the songs of celestial damsels, fixed with banners and flags, and, sounding with many bells, endowed with many wonders and acquainted with pleasures and very lustrous, endowed with qualities and being borne by excellent peacocks.

242-244. The wise men who die in the unperishable (Puṣkara) rejoice in Brahmā's world. Having lived there for a long time and having enjoyed pleasures as desired, the mortal coming (to this world) is born in a brāhmaṇa family, is a rich man enjoying pleasures. A man, who, accomplishes the *Karīra* rite at Puṣkara, leaving all (other) worlds goes to Brahmā's world. He would dwell in Brahmā's world till the *Kalpa* comes to an end.

245. He does not at all see a man being tormented by his

own deeds. His course is undeterred—slanting, upwards and downwards.

246. He is revered in all worlds, spreading his fame and controlled. His behaviour is good, he knows the rules and all his sense organs are attractive.

247. He is well-versed in dancing, instrumental music, fortunate and handsome. He is always like an unfaded (i.e. a fresh) flower, and adorned with divine ornaments. He is dark-blue like the petals of a dark-blue lotus, and his hair is dark and curly.

248-249. Ladies there, who are of a high origin and of a graceful waist, and (who are) full of all good fortune and endowed with all rich qualities, (who are) very proud of their youth serve him and delight him in bed (i.e. give him sexual pleasure).

250-252. He is awakened from his sleep by the sound of lutes and flutes. Due to the favour of the lord viz. Brahmā, the doer of auspicious things, he enjoys pleasure of great festivity, which is difficult to be obtained by the ignorant ones.

Bhīṣma said:

(Good) practices are a great religious merit; to me it is not a wonder, that those who are intent upon (following) the customary observances of a sacred place, who are engaged in following the duties of their class, and who have conquered their anger and senses, go to Brahmā's world.

253. There is no doubt that Brāhmaṇas go even to other worlds without waiting upon Brahmā or observing restrictions.

254-255. O brāhmaṇa, tell me the course followed by the women, Mlecchas, Śūdras, cattle, birds and quadrupeds, (so also) the dumb, the dull, the blind, the deaf, who live in Puṣkara (but) do not practise the penance or observe the restrictions.

Pulastya said:

256-259. O Bhīsma, women, Mlecchas, Śūdras, cattle, birds and quadrupeds, who die in Puṣkara go to Brahmā's world with divine bodies in aeroplanes resembling the sun in lustre, endowed with divine forms, having excellent golden banners, decorated with staircases of gold and diamonds and with jewelled

pillars, rich in all pleasures, moving at the desire (of the occupants) and having any form (as desired by the occupants). The great ones, surrounded by thousands of ladies go to Brahmā's world full of many charms or to other worlds as desired by them. Fallen from Brahmā's world they go to other terrestrial regions in due order.

260-267. A brāhmaṇa becomes rich (being born) in a great large family. Those born as lower animals like serpents, insects, ants, so also the land-born, water-born, sweat-generated, oviparous, plants and the viviparous animals who, with or without any desire, die in Puṣkara go to Brahmā's world in a plane resembling the sun in lustre. In the Kali-age the beings are impelled by sin. In this (yuga) neither religious merit nor heaven is obtained by any other means. Those men who live in Puṣkara and are intent on the worship of Brahmā in the kali-yuga are blessed;others having no goal, suffer. A man is free from the sin which he commits at night by his five sense-organs, by action, thought and speech and under the influence of desire and anger, when, after going to the water of Puṣkara he reaches the grandsire (i.e. Brahmā) and becomes pure. Seeing the sun from his rise to his going up (in the sky) removes a man's sin after he meditates in Brahmā's union called mental (union). On seeing Brahmā at mid-day a man is free from sin.

268. A man is free from that sin which he commits from mid-day to sun-set when he merely sees Brahmā in the evening.

269-270. Even though that devotee of Brahmā who lives at Puṣkara remaining in penance enjoys all objects of senses like sound, and remaining in the Puṣkara forest eats dainty dishes even three times a day is regarded as equal to one who subsists on air.

271. Those men who live in Puṣkara doing pious deeds, obtain great pleasures by the power of this sacred place.

272. As there is no reservoir comparable to the great ocean, similarly there is no sacred place like Puṣkara.

273-275. There is no other sacred place like Puṣkara that can surpass it in merits. I shall tell you (the names) of other (gods) who have settled in this sacred place: All gods along with Viṣṇu and Indra and others; Gajānana, Kārtikeya; Revanta with the sun; Śiva's messenger goddess Durgā, who is always

propitious. Enough of (i.e. no need for) penance and restraints for them who do good deeds and (pay) respect to deities and superiors.

276-277. A brāhmaṇa, who, having done such acts as vows and fasts, stays in the best Puṣkara forest without doing anything, has always all his desires fulfilled even when he simply lives here. He goes to the great imperishable place resembling that of Brahmā.

278-279. The residents of this sacred place obtain in this sacred place (just) in a day that fruit which is obtained in twelve years in the *Kṛta* (*yuga*), in a year in the *Tretā* (*yuga*) and in a month in the *Dvāpara* (*yuga*). Thus was I formerly told by Brahmā, the god of gods.

280. There is no other sacred place superior to this on the earth. Therefore one should, with all efforts, resort to this forest.

281. A householder, a celibate, an anchorite and a mendicant—all those told (above) reach a great position.

282. He, who, without any desire or hatred, duly follows the religious precepts in a (particular) stage of life is honoured in the next world.

283. Brahmā has set up here a ladder with four rungs. One resorting to this ladder is honoured in Brahmā's world.

284. He, who knows moral merit and worldly prosperity should live with a preceptor or his son for one-fourth (span) of his life and perform the worship of Brahmā.

285. He, who wants to be excellent in moral duty, should learn from a preceptor; should give present (to the preceptor); and when called should assist the preceptor.

286. (While staying) in the preceptor's house, he should sleep after him and should get up before the preceptor gets up. He should do all that i.e. service etc. that ought to be done by a disciple.

287. Having done all that service, he should stand by (the preceptor). He should be a servant, doing everything and proficient in all (kinds of) work.

288. He should be pure, diligent, endowed with qualities and, give the preceptor a desired reply with his senses controlled; he should gaze steadfastly at the preceptor.

289-290. He should not eat unless the preceptor has eaten; he should not drink (water) unless the preceptor has done so. He should not sit when the preceptor is standing, and should not sleep unless the preceptor has slept; with his hands stretched out he should press the (preceptor's) feet; and should press the (preceptor's) right foot with his right hand and the left foot with his left hand.

291. Announcing his name and saluting the preceptor he should say, 'O revered sir, I shall do this, and I have done this'.

292. Having informed the preceptor of all this, and having offered money to him, he should do all that work (assigned to him) and should inform the preceptor of (having done) it.

293. (Only) after having returned from the preceptor's house he should enjoy all those odours and flavours, which a celibate does not enjoy. This is the fixed opinion of the law (-books).

294. The disciple and devotee of the preceptor should observe all the rules prescribed in detail for a celibate.

295. The disciple himself, having, according to his power, bestowed affection on his preceptor, should live by performing his duty in the hermitage outside the village.

296-297. Similarly a brāhmaṇa lying low should learn a Veda, two Vedas or (three) Vedas from the mouth of the preceptor, and practising the vows laid down in the Veda and giving the preceptor one-fourth of his acquisition he should duly return home from the preceptor's house.

298. Having a wife endowed with religious merit, he should propitiate fires after having invoked them. (Thus) a householder should behave in the second part of his life.

299-300. The sages have formerly laid down four modes of a householder's life: first is to store corn sufficient for three years; the second is to store corn sufficient for one; the third is to store corn sufficient for a day; the fourth is to store little corn. Of them the last is the best as it conquers (all) the worlds (for him).

301. One follows the six duties (viz. learning, teaching, sacrificing, acting as a priest at a sacrifice, giving and receiving gifts); another leads his life (performing) three duties; the fourth

one (lives) by only two duties. Such a brāhmaṇa remains in Brahman.

302-305. No other great sacred place is said (to exist) than the vow of a householder. One should not cause food to be cooked for oneself; one should not kill a beast for no reason, (but) an animal or a non-animal deserves a sacrifice (i.e. may be sacrificed) after (proper) sanctification. He should never sleep by day nor in the first or the last part of the night. He should not eat at a wrong time—between the two meals, and should not tell a lie. No brāhmaṇa coming to his house should remain unhonoured; and his guests are venerable and are said to convey offerings made to gods and manes. They are bathed in the vow of (studying) the Vedic lore, are learned and have mastered the Vedas.

306. They obtain their livelihood by (doing) their own duty, are restrained, are engaged in (their) work and practise penance. Offering made to gods and manes is laid down for honouring them.

307-308. (But) he who has attached himself with perishable things, and has deviated from religious practices, and has broken the vow of keeping sacred fire, and plays false with his teacher, and is devoted to falsehood, has no right to perform these two duties (i.e. offering oblations to gods and manes) and in such a case sharing (food) with all beings remains (undone).

309. Similarly a householder should give (food) to those who do not cook (for themselves). He should always be *vighasāśi* (one who eats the remains of food eaten by others) and *amṛta-bhojana* (one who tastes the residues of a sacrifice).

310. *Amṛta* is the remains of a sacrifice; and *bhojana* is said to be equivalent to oblations. He, who eats the remains of what is eaten (by others), is called *vighasāśi.*

311-313. He should be devoted to his wife, should be restrained, diligent and should have his senses very much controlled. He should not argue with old people, children, sick persons, persons belonging to his caste and relatives, his mother, father, son-in-law, brother, son, wife, daughter and servants. Having avoided (i.e. if he avoids) argument with these he becomes free from all sins.

314-318. Won over by these he undoubtedly conquers all the worlds. The preceptor is the lord of Brahmā's world. The father is the lord of whatever is sacred to Prajāpati. The guest is the lord of all the worlds. The officiating priest is the resort of the Vedas and a supreme authority. The son-in-law is (the lord) in the world of the celestial nymphs. The kinsmen belong to all the gods. The relatives are powerful in the quarters. The mother and maternal uncle are powerful on the earth. Old people, children and sick persons are powerful in the sky. The family-priest is the lord of the world of the sages. The dependents are the rulers of the (particular class of celestial beings called) Sādhyas. The physician is the lord of the world of Aśvins. And the brother is the lord of the world of Vasus. The wife is the ruler of the world of the moon. The daughter is powerful in the house of the celestial nymphs.

319. The eldest brother is equivalent to the father. The wife and the son are one's own body. The clerks, servants, the daughter are very piteable. Therefore, (when) insulted by these, he should without getting angry, always bear with them.

320. A wise man, devoted to a householder's life, firm in religious duties, and undepressed should not commence many acts (simultaneously) (but) being dutiful he should start a little.

321. The modes of subsistence of a householder are three. Their main aim is the highest bliss. Similarly they say that four stages of life are mutually (dependent).

322-323. And he who desires to be (a householder) should follow all the rules that are laid down. They should (live) by storing grain in jars for six days (or for one year's consumption), or should live by gleaning grains like pigeons (i.e. by storing very little); and that nation, in which such significant persons live, prospers. Such a person purifies the former ten paternal grandsires (i.e. ancestors) and the ten of the successive (generations).

324. He, who, free from anguish, follows the way of the life of a householder, would obtain a position similar to that of the worlds of Viṣṇu.

325. Or this is said to be a condition of those who have

conquered their senses. Heaven is the habitation of those who are self-controlled.

326. This ladder is laid down by Brahmā. One liberated from this, getting the second in due order, is honoured in heaven.

327. I shall narrate the third one—the stage of the anchorite; (please) listen. When a householder sees himself to be with wrinkles and grey hair, and sees his child's child, he should then resort to forest only.

328-337. Well-being to you, O Bhīṣma, listen to (the account) of those who are disgusted with the householder's stage, who live in the stage of the anchorite, the supporters of all the worlds, who have retired to forest after being initiated, who live in holy countries, who have the power of intelligence and who are endowed with truth, purity and forgiveness. Living in the third part of life in the stage of the anchorite, he, a sacrificer, should tend the same divine fires (as he tended as a householder). Controlled and moderate in food (habits) and devoted and attached to Viṣṇu, he should by all means (continue) the *agnihotra* (maintenance of the sacred fire) and other sacrificial requisites. He (should subsist on) rice and barley growing wild and on leavings of food eaten. He should offer oblations in the summer season (beginning) with the month of Māgha. These four modes of subsistence are said (to be found) in the stage of the anchorite. Some eat instantly (i.e. do not store anything); some store (grains) lasting for a month, or lasting for a year or for twelve years for honouring the guests and sacrificial rituals. In the rainy season they remain under the sky; in the winter they resort to water; in the summer they practise the penance of the five fires (i.e. four fires placed around one in the four directions and the sun is the fifth fire); in the autumn they eat unsolicited alms. They roll on the ground or stand on the forepart of their feet. They remain in the stationary posture or even in their (own dwellings). Some use their teeth for a mortar, while others use stones for pounding things.

338-339. Some drink boiled sour gruel during the bright fortnight; or some in the dark fortnight; or eat as (and when) they get something (to eat); practising the mode of the ancho-

rite's life, and of a firm resolve some properly live on roots, others on fruits and (still) others on water.

340-341. These and others are the various religious rites of those high-minded ones. The fourth mode of life (i.e. *Saṁnyāsa*) as laid down in the Upaniṣads is said to be universal. The mode of the life of an achorite is one; another is the mode of the life of a householder. In the same life the other one (i.e. the *Saṁnyāsa*) proceeds (after these). (This is said) by sages who see everything.

342-343. These (sages) viz. Agastya and the seven sages, Madhucchandas, Gaveṣaṇa, Sāṁkṛti, Sadiva, Bhāṇḍi, Yavaprotha, Atharvaṇa, Ahovīrya, so also Kāmya, Sthāṇu, and the wise Medhātithi, Manovāka, Śinīvāka, Śūnyapāla, Kṛtavraṇa, knowing well their duty, went to heaven.

344-345. Those who are religion incarnate, so also the groups of the vagrant mendicants from among the sages practising severe penance and showing skill in religious matters, having propitiated the lord of gods, have resorted to a forest.

346. Brāhmaṇas who have repented, have, having given up deceit, resorted to a forest. Vagrant and unapproachable groups are seen to be away from their homes.

347-349. Being afflicted by old age and troubled by disease (brāhmaṇas) have gone to the remaining stage of life viz. the fourth, from that of the anchorite. Quick in action, he who has finished (the study of) all Vedas and (has performed sacrifices) with presents, is one who looks upon all beings as self; is of a soft mind, sporting in himself; self-dependent, having placed fire in the self and having given up all possessions, he should always perform sacrifices (or a sacrifice).

350-351. (In the case) of those who always perform sacrifice it goes into the self At a fit moment he should duly surrender the three fires with his individual soul into the supreme self. He should eat, without censuring, whatever he gets in whatever manner. One who is fondly attached to the (third) stage of life viz. that of the anchorite, should cast off the hair on the head and other parts of the body.

352-359. Being instantly purified by his acts he goes from one stage of life to another. That brāhmaṇa, who resigns the

world after having granted security to all beings, goes to lustrous worlds after death and attains infinity. He, of a good character and with his sins removed, does not take delight either in this or the next world. Free from anger and infatuation, without friendship or strife, he remains indifferent as a result of self-meditation. He is not perturbed by the deaths of others; is mentally indifferent to his scriptures and does not err in (understanding) self. For him, free from doubt, looking upon all beings as self, and intent on righteousness and with his senses conquered, acquisition (of things) becomes agreeable to his desire (i.e. things may take their own course). Now listen to (the description of) that fourth stage of life, which is said to be the greatest stage, being described (by me). It is the highest goal, very much surpassing (other) stages of life. Listen, with concentration, to that which should be done for (reaching) the supreme soul and which has received refinement from the two stages (viz. that of a householder and of the anchorite) and (which should be undertaken) after them. Listen to how he, having put on red garments in the three rungs (i.e. who accepts asceticism)—the unsurpassed stage—and having renounced (everything) with that thought (of renunciation), behaves; unaccompanied by anyone else, he should all alone practise righteousness. He, who, a discerning person, practises (righteousness) by himself, does not forsake (anyone nor is deficient in anything).

360-363. Not maintaining any fire, nor having any abode, he should resort to a village (only) for alms. Endowed with the thoughts (befitting) an ascetic, he should not keep anything for the future. He should eat little, have control over food (habits), and should eat food once (in a day). He should (use a begging-) bowl, should (stay) at the roots of trees, should (wear) rags, and be all alone. He should be indifferent to all beings. These are the signs of an ascetic. He, to whom words go as dead bodies (are) in a well, and never return to him who utters them (i.e. he who is deaf to all criticism) should remain in the ascetic's stage. He should not see (unworthy things) nor should hear what is not worthy of being told to others.

364. This should especially take place in the case of brāhmaṇas on any account; he should always speak what is agreeable to a brāhmaṇa.

365. Taking care of himself he should keep mum when he is censured (by others); so that by him being but one the entire space is filled.

366. Gods look upon him as a brāhmaṇa, who has filled up a void.

367. Gods look upon him as a brāhmaṇa, who covers himself with anything, and is satisfied by eating anything.

368. Gods look upon him as a brāhmaṇa, who like a serpent, is afraid of people, or who, like a man of good heart, is afraid of (falling into) a hell, or who, like a vile person, is afraid of ladies.

369. When honoured he should not be elated, nor should he be dejected when insulted. Gods look upon him as a brāhmaṇa, who grants security to all beings.

370. He should welcome neither death nor life. He should just observe (the workings of) destiny as an ox waits for (his master's) order.

371. Then (such) a man, with his mind unaffected, self-restrained, and with his intellect unimpaired, being free from all sins, would go to heaven.

372. To him, who has no fear from all beings and who grants safety to beings, and who is liberated in the body (i.e. while living), there is no fear from anywhere.

373. As the footprints (of) others lie (i.e. disappear) under the footprints of an elephant, similarly all kinds of knowledge lie in his heart.

374. Thus everything, so also piety and worldly prosperity, increase when harmlessness (is practised); he who does harm to others, is always dead.

375. So one who does no harm (to anybody), who is properly courageous, who has his senses controlled. and who is a refuge to all beings, obtains the best position.

376. Thus, for the wise one, who is content with knowledge, who is fearless, death is not an additional condition; and, he reaches immortality.

377. Gods look upon him as a brāhmaṇa, who is a sage free from all attachments, remains like space, does what is dear to Viṣṇu and is calm.

378. Gods look upon him as a brāhmaṇa, whose life is for

piety, and whose piety is (meant) for affection; and whose day and night are for (doing) meritorious deeds.

379. Gods look upon him as a brāhmaṇa, who keeps away from (all) actions, who avoids salutation and praise, who is unaffected, and (the effects of) whose actions are diminished.

380. All beings enjoy happily; all sorrows are excessive; being dejected due to their causing birth he should perform his acts (i.e. duty) with faith.

381. His gift is granting safety to beings; it stands superior to all (other) gifts in the world. He who first offers his body to severity obtains infinite security from beings.

382. He offers the oblation frank-mindendly with his mouth (i.e. he performs the sacrifice only verbally). He everywhere obtains a high position for an endless period. All this has gone forth due to the contact with his body; has reached Vaiśvānara (the Supreme Being).

383. Whatever, he, sacrificing for himself, offers into his heart, which has spread (i.e. is) of the measure of the span between the thumb and the forefinger, remains in the soul, in the presence of all the people along with the deities.

384. Those, who know the three-fold god of a fine complexion, who has become the highest object, being honoured in all the worlds (and becoming) powerful gods, reach immortality.

385. Always all move by him who finds in his individual soul the Vedas, that which is to be known, the entire rite, the etymological interpretations and the highest truth.

386-388. He, who, having blazing rays, knows that wheel of time, which does not stick to the ground, which cannot be measured in the sky, which is golden in the orb, which is in the south in the atmosphere, and not in himself, which is revolving and turning round, which has six fellies and three periods, in the opening of which everything falls (i.e. is included), to have been placed in a cave (i.e. is unintelligible), by the favour of which he knows the body of the world and all the people here, in it he pleases the gods and (thus) becomes eternally free.

389-390. In the world he becomes lustrous, omnipresent, eternal and approaches (the supreme being) due to the fear of worldly objects; of whom (i.e. him) the beings are not afraid,

nor is he fed up with the being, that brāhmaṇa, not being censured, does not censure others; he should very much look into his own soul. With his confusion removed, and sins destroyed, he becomes stiff in this world and the next, as desired.

391. Free from anger and delusion, looking upon equally on a clod of clay and gold, with his grief destroyed, with his friendship and quarrel ceased, free from censure or praise, not having anything dear or disagreeable, he is an anchorite indifferent (to the world).

CHAPTER SIXTEEN

The Acquisition of Gāyatrī

Bhīṣma said :

1-2. O brāhmaṇa, (now) that you have narrated to me the excellent importance of the sacred place, that the sacred place was produced on the surface of the earth by the fall of the lotus, best among the sages, tell me all that revered Viṣṇu and Śaṅkara, who stayed there, did.

3. (Tell me) how the sacrifice was performed by the all-powerful god. Who were the members? Who were the priests? Which brāhmaṇas arrived there?

4. What were the portions of the sacrifice? What was the material? What was the sacrificial fee? What was the altar? What was the measure (of the altar) that Brahmā adopted?

5. Entertaining which desire, did Brahmā, to whom sacrifice is offered by all gods and who is described by all Vedas, perform the sacrifice?

6-11. As this god, the lord of gods, is unaging and immortal, so also the heaven is inexhaustible for him. The great one has granted (a place in) heaven to other gods also. The Vedas and the herbs have come up for an oblation to fire. The Vedic texts say that whatever other beasts are (seen) on the earth all of them have been created for the sake of sacrifice by this lord.

Having heard these words of you, I have a curiosity in this matter. Please tell me all that with reference to what desire, what fruit and what idea he performed the sacrifice. Here it is said that the lady with a hundred forms is Sāvitrī. She is said to be the wife of Brahmā and the mother of the sages. Sāvitrī gave birth to the seven sages like Pulastya and others and the lords of the created beings like Dakṣa.

12-17. Sāvitrī also gave birth to Manus like Svāyambhuva. How is it that Brahmā, dear to the brāhmaṇa, abandoned that religiously wedded blessed wife, endowed with sons, devoted (to her husband), of a good vow and smiling charmingly, and take to another wife? What was the name (of the other wife)? How was her conduct? Of which lord was she the daughter? Where was she seen by the lord? Who showed her to him? Of what form did she, alluring the mind, look—seeing whom the lord of gods came under the influence of lust? (Was) she, O sage, who allured the all-powerful lord of gods, superior to Sāvitrī in complexion and beauty? Tell me all that as to how the god accepted that lady (most) beautiful in the world, and how the sacrifice proceeded.

18. What did Sāvitrī do on seeing her by the side of Brahmā? and what was Brahmā's attitude towards Sāvitrī at that time?

19. Please tell (me) all that—which words did Sāvitrī, who was addressed by Brahmā, again utter?

20-28. What did you do there? (Did you express) anger or (did you show) patience? I desire to hear in detail what you did and saw and whatever I have asked you now and all the deeds of the lord. So also (I wish to hear) fully the great performance of the sacrifice. So also the order of acts and their beginning. Similarly (I wish to hear about) the oblation,[1] the food of the sacrificial priest. To whom was worship first offered? How did venerable Viṣṇu (act)? Who offered which help? Please (also) tell me what the gods did. How (i.e. why) did Brahmā leave the divine world and come (down) to the mortal world? (Please) tell me also how according to the (prescribed) rite he established the three fires, viz. the householder's per-

1. *Hotra*: Anything fit to be offered as an oblation (as ghee).

petual fire, the southern fire called *Anvāhārya* and the consecrated fire. How he got ready the sacrificial altar, the sacrificial ladle,[1] the water for consecration, the wooden ladle[2], the materials for the oblation. So also how he prepared the three sacrifices and the portions of the oblations; how he made the gods the recipients of the offerings meant for gods,[3] and the manes the recipients of the offerings meant for them,[4] the various (small) sacrifices performed according to the sacrificial procedure for portioning (the shares) in the sacrifice. (So also please tell me) as to how Brahmā made (ready) the sacrificial materials like the tying posts, the sacred fuel and the *darbha* (grass), Soma, so also the two blades of *Kuśa* grass,[5] and the sticks laid round the sacrificial fire.[6] (Tell me also) how he formerly shone by means of his supreme act.

29-38. The creator of a great mind, formerly created moments, twinklings, *Kāṣṭhās*, *Kalās*, the three times, *Muhūrtas*, dates, months, day, year, seasons, timely incantations[7], the threefold sacred authority (i.e. the scriptures), life, sacred spots, decrease, signs and excellence of form. (He created) the three castes, the three worlds, the three lores (i.e. the Vedas) and the three fires, the three times, three (kinds of) acts, the three castes and the three constituents, so also the superior and other worlds. (He laid down) the course followed by those endowed with (i.e. practising) righteousness, so also of those of sinful acts. He is the cause of the four castes, the protector of the four castes, who (i.e. he) is the knower of the four lores (i.e. the Vedas), is the resort of the four stages of life, is said to be the highest light and the highest penance, is greater than the

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1. *Sruva*: a sacrificial ladle
2. *Sruc*: a kind of wooden ladle, used for pouring clarified butter on sacrificial fire. It is usually made of Palāśa or Khadira.
3. *Havya*: An offering to gods.
4. *Kavya*: An offering to manes.
5. *Pavitra*: Two blades of Kuśa grass used at sacrifices for purifying and sprinkling ghee.
6. *Paridhi*: A stick of a sacred tree like Palāśa laid round the sacrificial fire.
7. *Yoga*: Incantation.

highest, who (himself) is the supreme (spirit) and is self-possessed, is the bridge of the bridges (in the form) of the worlds, is fit for sacred acts, is fit to be known by those learned in the Vedas, the lord of the creators, is the life of the beings, the fire of those who are vigorous like fire, who is the mind of men, the penance of those who practise it, the modesty of the prudent, and the lustre of the lustrous; thus the grandsire of the worlds created all this. (Please tell) me what course he desired as a result of the sacrifice and how he decided (to perform) the sacrifice. This, O brāhmaṇa, is my doubt—this is my great doubt.

39. Highest Brahmā is said to be a wonder by gods and demons. Though he is wonderful due to his (wondrous) deeds, he is here actually described to be so (i.e. a wonder).

Pulastya spoke:

40-49. The load of questions asked by you about Brahmā is great. I shall tell (i.e. answer your questions) according to my capacity. Listen to his great glory. (Hear about him) whom the brāhmaṇas knowing the Vedas describe (as follows): He has a thousand mouths, a thousand eyes, a thousand feet, a thousand ears, a thousand hands. (He is) immutable, he has a thousand tongues, (he is) thousandfold, thousand times a great lord, he is giver (in) a thousand (ways), is the origin of thousands, and is the immutable one having a thousand arms. (He is) the oblation, the extracting of *Soma* juice, the offering and the priest. (He is) the vessels, the blades of *Kuśa* grass used at sacrifices in purifying and sprinkling ghee, the altar, the initiation, the oblation of rice, barley and pulse boiled for presentation to the gods and manes, the sacrificial ladle, so also the wooden ladle used for pouring clarified butter on sacrificial fire, the *Soma*, the oblation, the holy water,[1] the money for (paying) the sacrificial fees, the officiating priest, the brāhmaṇa versed in the Sāma-veda, the members (present at the sacrifice), the chamber, the assembly, the tying post, the sacred fuel, the spoon[2], the pestle and the mortar, the room in which the friends

1. *Prokṣaṇī*: Holy water.
2. *Darvī*: Ladle, spoon.

and family of the sacrificer assemble, the sacrificial ground, the hotṛ-priest, the binding, the short (or) (proper-) sized inanimate objects (like clay, stones), the *darbhas*, so also the Vedic hymn, the sacrifice, the offering of an oblation with fire, the portion of the fire, and that which is the excellence, the one who enjoys first, the enjoyer of the sacrifice. He is of an auspicious lustre, one who has raised his weapon, the sacrifice and the eternal lord. (I shall tell you), O great king, this divine account about which you are asking (me) and the reason for which lord Brahmā performed a sacrifice on the earth, for the good of gods and mortals and for the production of the worlds.

50-51. Brahmā, and Kapila, and Viṣṇu, gods, the seven sages, Śiva of great prowess, the high-souled Manu, the revered creator, all these resembling fire in lustre were created by the ancient god.

52-53. Formerly when the lotus-born (Brahmā) was performing penance in his abode—in Puṣkara—where gods and groups of sages were produced, the manifestation of him, the high-souled one, is called Pauṣkaraka, about which the Purāṇa, agreeing well with the Vedas and *Smṛtis* is narrated.

54-67. A boar, with a face of scriptures appeared there. The lord of gods resorting to a boar-form, having made an extensive sacred place at Puṣkara—for it is the opening of a red lotus—manifested himself there for the help of Brahmā. He had the feet in the form of the Vedas, fangs in the form of tying posts, hands in the form of sacrifices, face in the form of an oblong[1], tongue in the form of fire, hair in the form of darbhas, head in the form of sacred texts and had great penance (to his credit). He had eyes in the form of day and nights, was divine, had the body of the Vedas and the ornaments of scriptures, had a nose in the form of ghee, mouth of a sacrificial ladle, was great with the sound of Sāman. He was full of truth, possessed splendour, and was adorned with his steps and strides. He had nails in the form of expiation, and was firm; had knees in the form of beasts and the figure of a sacrifice; had *udgātṛ*-priest as his intestine, had sacrifice as his genital organ; he was a great plant with fruits and seeds; he had wind as his mind, hymns as

1. *Citi*: An oblong with quadrangular sides.

his bones, water as his lips and Soma as his blood; his shoulders were the Vedas, he had the fragrance of the oblations; he was very speedy with oblations offered to gods and manes. His body was the sacrificial room having its columns turned towards the east; he was bright; and was decorated with initiations; he, a contemplative saint, had the sacrificial fee as his heart; and the great one was full of great sacrificial sessions. He was charming on account of the sacrificial ceremony of *Upakarma*[1]. He had ornaments in the form of the ceremonies preliminary to Soma-sacrifices.[2] He was accompanied by his wife like his shadow, and was lofty like a jewelled peak. He who looked to the interest of the people uplifted the earth with his fang. Then he, the holder of the earth, having brought the earth to its own place, became satisfied with having sustained the earth. Thus, the first boar, desiring the good of Brahmā, having seized the earth, uplifted it which had formerly gone down into the water of the ocean. Brahmā, remaining at the opening of the red lotus, covered with (i.e. full of) tranquility and restraint, the lord of the movable and the immovable, endowed with splendour, best among those who knew the Vedas, accompanied by deities like Ādityas[3], Vasus[4], Sādhyas[5], Maruts[6], Rudras[7]—the friends of all, so also by Yakṣas, demons and Kinnaras, directions and intermediate directions, rivers on the earth along with oceans, said these words (to Viṣṇu in the form of the boar): "O lord, you will please always look after and protect the sacred place Kokāmukha (i.e. Puṣkara); here, at the sacrifice you will undertake the protection (of the sacrifice)."

68. Then he said to Brahmā: "Revered one, I shall do so". Brahmā again said to god Viṣṇu who stood before him:

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1. *Upakarma*: A rite performed at the commencement.
2. *Pravargya*: A ceremony preliminary to the Soma-sacrifice.
3. *Ādityas*: They are twelve suns and are supposed to shine only at the destruction of the universe.
4. *Vasus*: They are a class of deities; they are eight in number: Āpa, Dhruva, Soma, Dhara or Dhava, Anila, Anala, Pratyūṣa and Prabhāsa.
5. *Sādhyas*: A class of celestial beings.
6. *Maruts*: A class of gods.
7. *Rudras*: Name of a group of gods, eleven in number, supposed to be inferior manifestations of Śiva or Śaṅkara, who is said to be the head of the group.

69-76. "O best of gods, you are my greatest god, you are my best preceptor; you are my highest resort and of Śakra and others. O you having eyes like bloomed, spotless lotuses, you who bring about the destruction of the enemy, you should act in such a way that the demons do not destroy the sacrifice of me who am bending before you; my salutation to you." Viṣṇu said: "Give up your fear, O lord of gods; I shall destroy all those others (like) the evil spirits and the demons who will cause obstructions." Saying so he, who had taken a pledge to help (Brahmā), remained there. Auspicious breezes blew and the ten quarters were bright. The very bright luminaries went round the moon. The planets did not have (any) strife, and the seas were appeased. The ground was dustless; water gave joy to all; the rivers followed their own course; the seas were not agitated; the senses of men with controlled minds were conducive to good. Great sages, free from grief, recited the Vedas loudly.

77. In that sacrifice ready with oblations, the fires were auspicious, people followed righteous behaviour and were of a good conduct with their minds pleased.

78-89. Having heard the words of Viṣṇu of a truthful vow, about (his) killing the enemies, the gods along with demons and evil spirits arrived (there). Spirits, goblins, ghosts—all came there successively; so also Gandharvas,[1] celestial nymphs, serpents and groups of Vidyādharas[2] (arrived there). By the order of Brahmā, the wind brought, from all quarters, trees[3] and herbs that wished and that did not wish to come. Having reached the sacrificial mountain towards the southern direction, all the gods remained on the frontier mountain in the north. At that great sacrifice, the Gandharvas, the celestial nymphs and the sages who had mastered the Vedas having resorted to the

1. *Gandharvas*: A class of demi-gods regarded as the singers or musicians of gods and said to give good and agreeable voice to girls.

2. *Vidyādharas*: A class of semi-divine beings or demi-gods. Himālaya is regarded as their favourite haunt. Whenever they notice any act of extra-ordinary merit performed by mortals, they are described as showering heavenly flowers. They are said to wander in the air.

3. *Vānaspatya*: A tree, the fruit of which is produced from the blossom e.g. the mango.

western direction, remained there. All groups of gods, all demons and the hosts of evil spirits kept their wrath concealed and were mutually affectionate. All of them waited upon the sages and served the brāhmaṇas. Chief sages, brāhmaṇic sages, brāhmaṇas and divine sages, so also royal sages had come from all sides. (All were eager to know) for which god would this sacrifice be performed? Beasts and birds, with a desire to witness it, so also brāhmaṇas desirous of eating and all castes in due order had come there. Varuṇa himself careful in (choosing) the best gave the food. Having arrived from the Varuṇa-world he dressed the cooked food of his own accord. Vāyu digested the varieties of food and the sun the liquids. Soma, the digester of food and Bṛhaspati, the giver of intelligence (were) present. The lord of wealth (looked after) giving of wealth, and garments of various kinds. Sarasvatī, the head of rivers, goddess Gaṅgā with Narmadā (had come there).

90-111. All other auspicious rivers, wells and lakes, pools and ponds, wells consecrated to some deity or holy purpose, many main streams dug by gods, so also all reservoirs of water and seas seven in number; salt, sugarcane, spirituous liquor, clarified butter and curds with milk and water (were there); the seven worlds with the seven nether worlds, the seven islands with the towns; trees and creepers, vegetables with grass and fruits; the earth, the wind, the ether, the water and fire as the fifth (element)—these elements; so also whichever were the codes of laws (were there), the glosses on Vedas, the *sūtras* were present in person; (thus) the unembodied, the embodied and the extremely embodied, so also all (that was) visible—(thus) all (objects) created by Brahmā (were present there). When thus the sacrifice of the grandsire was performed at that time in the presence of gods and in the company of the sages, eternal Viṣṇu remained on the right hand side of Brahmā. Rudra, the trident-holder, the giver of boons, the lord, remained on Brahmā's left side. The great-souled one (Brahmā) also chose the priests to officiate at the sacrifice. Bhṛgu was chosen as the official priest reciting the prayers of the Ṛgveda[1]; Pulastya was

1. *Hotṛ*: A sacrificial priest, specially one who recites the prayers of the Ṛgveda at a sacrifice.

chosen as the best *Adhvaryu*[1] priest. Marīci (was chosen as) the *Udgātṛ*[2] priest (one who chants the hymns of the Sāmaveda) and Nārada (was chosen as) the *Brahmā* priest. Sanatkumāra and others were the members (of the sacrificial assembly), so also Prajāpatis like Dakṣa and the castes preceded by the brāhmaṇas (attended the sacrifice); the (seating) arrangement of the priests was made near Brahmā. They were endowed with clothes and ornaments by Kubera. The brāhmaṇas were adorned with rings along with bracelets and fillets. The brāhmaṇas were four, two and ten (thus making the total) sixteen. All of them were worshipped by Brahmā with a salutation. (He said to them): "O brāhmaṇas, during this sacrifice you should favour me; this is my wife Sāvitrī; you are my refuge." Having called Viśvakarman, the brāhmaṇas got Brahmā's head shaved, as it was laid down (as a preliminary) in (the performance of) a sacrifice. The brāhmaṇas also (secured) flaxen clothes for the couple (viz. Brahmā and Sāvitrī). The brāhmaṇas remained there filling (i.e. the brāhmaṇas filled) the heaven with the sound (of the recitation) of the Vedas; the kṣatriyas remained there with weapons protecting this world; the vaiśyas prepared various kinds of food; food and eatables full of great flavour were also prepared then; seeing it unheard and unseen before, Brahmā was pleased; the lord, the creator, gave the name *Prāgvāṭa* to the vaiśyas. (Brahmā laid it down:) 'Here the śūdras have always to serve the feet of the brāhmaṇas; they have to wash their feet, eat what is left over by them (i.e. the brāhmaṇas) and cleanse (the ground etc.). They also did (these things) there; then having again said to them, "I have put you on the fourth position for serving the brāhmaṇas, the kṣatriya brothers, and (other) brothers like you; you have to offer service to the three". Saying so Brahmā appointed Śaṅkara so also Indra as the gate-superintendents, Varuṇa to give water, Kubera to distribute wealth, Wind to offer scents, the Sun to (arrange) lighting and Viṣṇu stayed as the (chief) authority. The Moon, giver of Soma resorted to the path on the left side.

112-125. Sāvitrī, his beautiful wife, who was well honoured,

1. *Adhvaryu*: An officiating priest.
2. *Udgātṛ*: One of the four principal priests at a sacrifice; one who chants the hymns of the Sāmaveda.

was invited by the *adhvaryu*: "Madam, come quickly, all the fires have risen (i.e. are well-kindled), the time for initiation has approached." She, engrossed in doing some work, did not come promptly, as usually happens with females. "I have not made any decoration here, at the door; I have not drawn pictures on the wall; I have not drawn the *Svastika*[1] in the courtyard. The cleansing of the pots has not at all been done here. Lakṣmī, who is the wife of Nārāyaṇa has not as yet arrived. So also Svāhā, the wife of Agni; and Dhūmrorṇā, Yama's wife; Gaurī, the wife of Varuṇa; Ṛddhi, the wife of Kubera; Gaurī, Śambhu's wife, dear to the world. So also the daughters Medhā, Śraddhā, Vibhūti, Anasūyā, Dhṛti, Kṣamā, and the rivers Gaṅgā and Sarasvatī have not as yet come. Indrāṇī, and the Moon's wife Rohiṇī, dear to the Moon. Similarly Ārundhatī, Vasiṣṭha's wife; so also the wives of the seven sages, and Anasūyā, Atri's wife and other ladies, daughters-in-law, daughters, friends, sisters have not as yet come. I alone have remained here (waiting for them) for a long time. I shall not go alone until those ladies come. Go and tell Brahmā to wait for a while. I shall hurriedly come with all (those ladies); O you of high intellect, you surrounded by gods, will attain great grace; so also shall I; there is no doubt about it." Leaving her talking like that the Adhvaryu came to Brahmā.

126-127. "O god, Sāvitrī is busy; she is engaged in domestic work. I shall not come till my friends arrive—Thus she has told me. O lord, time is passing away. O grandsire, do today whatever you like."

128-130. Brahmā, thus addressed (got) a little angry and said to Indra: "O Śakra, get here quickly another wife for me. Do that quickly by which the sacrifice proceeds (properly) and is not delayed; bring some woman for me till the sacrifice is over; I am soliciting you; make up your mind for me; I shall again free her after the sacrifice is over."

131. Thus addressed, Indra having gone (i.e. roamed) over the entire earth observed women, (but) all of them were others' wives.

132-133. There was a cowherd's daughter, endowed with

1. *Svastika*: A kind of mark denoting good luck.

beauty, of a fine nose and charming eyes. No goddess, no Gandharva woman, no demoness, no female serpent, no maiden was like that excellent lady. He saw her of a charming form, like another goddess Lakṣmī, and curtailing (i.e. distracting) the powers of the mind's functions by means of the wealth of her beauty.

134-137. Whatever object distinguished by beauty is found anywhere, every such excellent object was seen to be attached to the lady with a slim body. Seeing her Indra thought: 'If she is a maiden, then on the earth no other god is more meritorious than I. This is that gem of a lady, for whom, if the grandsire longs, then this my exertion would be fruitful.'

138. He saw her having the beauty of the blue sky, a golden lotus and a coral, (having) lustre by means of (i.e. in) her limbs, hair, cheeks, eyes and lips and resembling the sprouting bud of an apple-wood or aśoka tree.

139. 'How was she created by the creator, with the burning dart in his heart and with heaps of flames (of passion) of fire in his eyes, without seeing a likeness?

140-151. If he has fashioned her after his own idea then it is the highest product of his skill. These two breasts of high tips are fashioned (by him); seeing which (i.e. them) I am getting pleasure. In whose heart great wonder would not be produced on seeing them? Though this lip has obviously its form overpowered by passion (also, redness), yet it will give great joy to its enjoyer. The hair, in spite of its having crookedness (i.e. the curly hair) is giving pleasure. Even a defect, when it resorts to abundant beauty appears to be a merit. The decorated corners of (her) eyes have come upto (i.e. reached her) ears; (and for this) reason the experts describe beauty as the (very) spirit of love. Her eyes are the ornaments of her ears (and) her ears are the ornaments of her eyes. There is no scope here either for the ear-rings or for the collyrium. It does not behove her glances to split the heart into two (parts). How can those who come in contact with you share (i.e. have) unhappiness? (Even) a deformation becomes all-beautiful (in contact) with natural qualities. I have seen the valued possession of my hundreds of large eyes. This is the limit of his skill that the creator has well demonstrated in creating this beautiful form.

By means of her graceful acts (i.e. movements) she engenders love in men's minds.' The body of him, whose brilliance was taken away when he was thinking thus, was covered over with horripilation rising continuously. Having seen her having charm like new gold, and having long eyes like lotus-leaves (he thought:) 'I have seen many ladies of gods, Yakṣas, Gandharvas, snakes and demons, but nowhere such wealth of beauty (was seen). The creator has fashioned her form after having especially collected whatever things there are in the three worlds.'

Indra said:

152-155. O you of charming eye-brows, tell me—who are you? Whom do you belong to ? Whence have you come? Why do you stand in the middle of the road? These ornaments which add excitement to your body and which you put on do not adorn you; (but rather) you adorn them. O you of beautiful eyes, no goddess, no Gandharva lady, no demoness, not a female serpent, not a Kinnara female was seen as beautiful as you. Though repeatedly spoken to by me, why do you not give a reply?

And that maiden, overpowered by bashfulness and trembling, said to Indra:

156-157. "O warrior, I am a cowherd-maiden; I sell milk, this pure butter, and curds full of cream. Whichever taste you want—that of curds or butter milk—tell it (to me), take as much as you desire."

158. Thus addressed (by her), Indra firmly seized her hand, and brought that lady of large eyes to (the place) where Brahmā was stationed.

159. She, who was being taken by him, was crying for her father and mother. 'O father, O mother, O brother, this man is taking me (away) forcibly.'

160-161. (She said to Indra): "If you have something to be done by me, then request my father. He will give me to you; I am telling the truth. Which maiden does not long for a husband affectionate with attachment? Nothing will be accepted from you, O you devoted to righteousness, by my father.

162-163. I shall propitiate him with (the bowing down of) my head, and being pleased he will offer (me to you). If I offer myself to you without knowing the mind of my father, much

of my religious merit will perish and so I shall not (be able to) please you. I shall submit myself to you if (only) my father presents me to you."

164-168. Even though Śakra was thus being addressed by her he took her, and having placed her before Brahmā said: "O lady of large eyes, I have brought you for this (lord) ; do not be grieved, O you of excellent complexion." Seeing the cowherd's daughter of a fair complexion and great lustre, he (i.e. Brahmā) thought her having eyes like lotuses, to be Lakṣmī herself. Resembling the portion of a wall of heated gold, she, too, seeing him having a stout chest, having round thighs like the trunks of intoxicated elephants, having the lustre of nails red and bright, looked upon herself as animated with (the feeling of) love. With a desire to secure him (as her husband) the cowherd-maiden appeared to be senseless. She also thought to have (i.e. she had) the authority to offer herself (to him). (She said to herself:)

169-180. 'If he, due to my beauty, insists on having me, there is no other woman luckier than I am. Since he saw me, he brought me. If I leave him I shall die; if I do not leave him my life will be happy; and due to insult I—with my form condemned—will be causing unhappiness (to others); whichever lady he sees favourably with his eyes, she too would be blessed. I have no doubt about it; (then) what about her whom he embraces? The entire beauty of the world has moved to various ways (i.e. had remained in different places); (now) the origin of the universe (i.e. the creator) has manifested the beauty in one place only. He is comparable to Cupid only; comparison to Cupid due to his brilliance is good. I give up this grief (of mine). Neither the father nor the mother is the cause (of whatever one gets in life). If he does not accept me or does not talk to me a little, I shall, longing for him, meet death due to grief. When this innocent one goes to his wife (i.e. acts as a husband to his wife), such brilliance like pure lotuses will be (the cause of) the grace of gems on the breasts. The mind of me, seeing him, has entered contemplation. (She says to her mind:) If you do not look highly upon the touch of and contact with his body, then, you, not touching (such) an excellent body, are wandering fruitlessly. Or it is not his fault; for you roam at

your sweet will. O Cupid, you are indeed robbed. Protect your own beloved Rati, since, O Cupid, he looks superior to you in handsomeness. He has certainly snatched away the gem of my mind and all my possessions. How (can one find) the beauty on the moon which is seen on his face? Comparison between an object with spots and a spotles object is not advisable.

181-183. A lotus does not attain resemblance with his eyes. How can the water-conch be compared with his conch (-like) ears? Even a coral certainly does not obtain the resemblance of his lip. Nectar resides in him. He certainly causes a flow of nectar. If I have done some auspicious deed in hundreds of my former existences, then due to its power let him, whom I desire, be my husband'.

184-187. When that cowherd-maiden was thus beyond herself due to being engrossed in thought, Brahmā quickly said these words to Viṣṇu for (expediting) the sacrifice: "And this is, O lord, the goddess named Gāyatrī, the greatly blessed one." When these words were uttered, Viṣṇu said these words to Brahmā: "O lord of the world, today marry, in the *Gāndharva*-style (of marriage), her whom I have given to you. Do not hesitate any longer. O lord, without being perturbed, accept this hand of her." (Then) the grandsire married her in the *Gāndharva*-style of marriage.

188-191. Having obtained her (as his wife), Brahmā said to the best of the *adhvaryu*-priests: "I have taken this lady as my wife; put her into my house." The priests, masters of the Vedas, then took that young lady, holding the deer's horn and clothed in a silken garment, to the chamber meant for the sacrificer's wife. Brahmā with the *audumbara* staff (in his hand and) covered with deer-hide, shone there at the sacrifice, as it were with his own lustre. Then the brāhmaṇas, with Bhṛgu, commenced the sacrifice as laid down in the Vedas. Then that sacrifice lasted (i.e. continued) at the Puṣkara-tīrtha for a thousand *yugas*.

CHAPTER SEVENTEEN

Sāvitrī's Curses and Gāyatrī's Boons

Bhīṣma said:

1-3. O best brāhmaṇa, then what was the wonder there at the sacrifice? How did Rudra stay there? How also did Viṣṇu, the best of gods, reside there? What did Gāyatrī, who was positioned as (Brahmā's) wife do there? O sage, what did the cowherds of good conduct do after having come to know (about the seizure of Gāyatrī)? Tell me this story—as to what took place and what was done by the cowherds and Brahmā. I have a great curiosity (to know) it.

Pulastya spoke:

4-7. O king, I shall tell you the wonderful things that took place at the sacrifice. Listen with concentration. Rudra, after having gone to the (sacrificial) assembly, did a great wonder. The god (i.e. Rudra) having taken up a censurable form, came there near the brāhmaṇas. Since Viṣṇu had occupied an important place, he did not do anything (to stop Rudra from entering the assembly). The cowherd boys and all the cowherdesses having learnt about the loss of the cowherd maiden, came near Brahmā.

8-10. Seeing her with a girdle tied round (her waist), and seated at the boundary of the sacrifice (the cowherds cried). Then the mother (cried): "O daughter"; the father (cried): "O daughter"; the brothers (cried): "O sister"; the friends (cried) with affection: "O friend, who brought you, the beautiful one, marked with red resin, here? Removing your garment who put the blanket on you? Who has, O daughter, tied a red string round your matted hair?" Having heard such words, Hari himself said (to her father):

11-20. "We brought her here and appointed her as (Brahmā's) wife. The girl is attached to Brahmā. Do not lament. She is auspicious, and the cause of good luck to all, and of delight to the family; if she were not auspicious, how would she have come to the (sacrificial) assembly? Realising this, O blessed one, do not grieve. Thus your daughter is very

lucky (as) she has come to god Brahmā. Your daughter has secured that position which the brāhmaṇas, adept in and endowed with the contemplation on the supreme spirit, and masters of the Vedas, do not get. Having known you to be a religious person of a good conduct and devoted to righteousness, I have given this daughter to Brahmā. Liberated by her go to divine and prosperous worlds. For the fulfilment of a divine mission I shall be born in your family. It will just be a sport. When Nanda and others will be born on the earth, I shall stay among them. All your daughters will live with me. There will be no sin, no hatred and no jealousy. The cowherds or men will also cause no fear. As a result of this act (of having married Brahmā) this (your daughter) will incur no sin." Having heard (these) words of Viṣṇu, (all of them) having saluted him left (the place).

21. (*The father said:*) "Let me have (i.e. enjoy) the boon which you have given me. You will take an incarnation, bringing about religious merit, in our family.

22-28. Merely by your sight we shall be the residents of heaven; and this my daughter will liberate me with (the members of) my family. O master, lord of gods, may you grant us a boon like this." The god Viṣṇu himself pleased the cowherds. By means of (i.e. by waving) his left hand, Brahmā also communicated the same idea. The lady of excellent complexion, Gāyatrī, the cowherd-daughter, embarrassed on seeing her relatives, met them and saluting them all with her left hand, said: "Who told you (the news) about me so that you have come to this place? O mother, having come to Brahmā, I have remained here; I have today obtained as my husband the lord of the entire world. You should not grieve for me, nor my father, nor my relations. Tell about my safety (i.e. I am well) to the group of my friends and to my sisters along with the children; I am staying here with deities."

29. When all of them had left, that Gāyatrī, of a charming waist, having gone with Brahmā to the place[1] prepared and enclosed for the sacrifice, shone there.

1. *Yajñavāṭa*: A place prepared and enclosed for sacrifice.

30. The brāhmaṇas asked Brahmā for boons. (They said): "Give us the desired boons". Brahmā too granted them the desired boons.

31. That goddess Gāyatrī also gave her consent to what was granted (by Brahmā); and that good lady too remained near the deities at the sacrifice.

32-37. That sacrifice continued for more than a hundred divine years; and Śiva, having taken a big skull (as the begging bowl) and adorned with five heads came to the place of sacrifice for alms. He, standing at the door, was reproached by the priests and members (of the sacrificial assembly): "How have you, who are censured by the expounders of the Vedas, arrived here?" Maheśvara (i.e. Śiva) thus being expelled condemned by the brāhmaṇas with a smile said to all those brāhmaṇas: "At this sacrifice of the grandsire which pleases all, no one, but me, is being driven away, O best brāhmaṇas." Śiva[1] was told by them: "Eat food and then go". Śiva too said to them: "O brāhmaṇas, I shall leave after eating (food)." Saying thus, and keeping the skull in front of him he sat there.

38-41. Seeing that act of theirs, the god (i.e. Śiva) acted crookedly. Leaving the skull on the ground and looking at the brāhmaṇas he said: "O best brāhmaṇas, I am going for a bath to (the sacred place) Puṣkara". Being told by them 'go quickly', the lord left; he, having stupefied the gods, remained in the sky with eagerness. When Śiva had gone to Puṣkara for a bath, Brahmā soon said: "When there is the skull in the sacrificial assembly how can the sacrifice be performed here? There are filthy things in the skull."

42-48. A brāhmaṇa in the assembly said: "I shall throw off the skull". That member (i.e that brāhmaṇa) picked it up with his own hand and threw it off. Just then another skull appeared there; again it was picked up; in this way second, third...twenty...thirty...fifty...hundred...thousand...ten thousand (skulls appeared there). The best brāhmaṇas found no end to the skulls. Having reached the Puṣkara forest, and having saluted god Śiva they submitted to him with Vedic prayers

Kapardin: An epithet of Śaṅkara. Kaparda: Braided and matted hair, especially of Śaṅkara.

muttered by them; and all together very much propitiated him. Then Śiva himself was pleased. Then Śiva manifested himself before them as a result of their devotion. Then that god said to those best brāhmaṇas, humble due to their devotion (for him): "Without the skull, the sacrificial oblation made of ground rice and offered in vessels[1], cannot be prepared. O brāhmaṇas, do as I tell you; (keep for me) a well-offered portion. If this is done all my directions would be followed."

49-50. The brāhmaṇas said: "All right, we shall follow your instructions". The lord, with the skull in his hand, said to the illustrious grandsire: "O Brahmā, ask for the boon that you hold dear to your heart. I shall, O lord, give you everything. There is nothing that I can't give".

51-60. Brahmā said: "As I am initiated, and I am seated here in the sacrificial assembly, I shall not accept a boon from you. I shall give all that is desired by him who solicits me here." Saying "All right" to the grandsire, the granter of boons, who was thus speaking at the sacrifice, that Rudra asked for a boon from him. Then, when the Manu-period passed over, the lord himself (performed a sacrifice) in the same way. Śambhu fixed a place for himself to the north of Brahmā's (place). He, the god, who had the complete knowledge even of the four Vedas, (had) at that time (gone) to see the city. (On hearing) the talk of the brāhmaṇas he went to the sacrificial assembly out of curiosity. Maheśvara, who entered Brahmā's residence (clothed) in the same crazy dress, was seen by the best brāhmaṇas. Some laughed at him, and some censured him. Similarly other brāhmaṇas threw dust at the insane (Śiva). Other strong brāhmaṇas, proud of their strength, ridiculing him, and making (various) signs with their hands, beat him with clods of clay and clubs. So also other lads (going) near (and) seizing him with his matted hair asked him: "Who instructed you this way of observing a vow? Here there are beautiful ladies; you have come for them. Which preceptor, directing (you) the sinful (way) has shown you this course, that, talking like a mad person, you are running through (this place)?"

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1. *Puroḍāśa*: A sacrificial oblation made of ground rice and offered in *Kapālas* or vessels.

(*Śiva replied*:)

61-74. "My generative organ is the form of Brahmā; and my pudendum muliebre is Viṣṇu; this seed is to be sown; otherwise the world will suffer. This son was generated by me, and by him I was produced; the creation is for Mahādeva (i.e. Śiva); (my) wife is created on Himālaya; Umā was given to Rudra; tell (me) whose daughter she is. You stupid ones, you do not know (it); may the lord speak (i.e. explain) it to you." "(This) course was not followed by Brahmā, nor was it shown by Viṣṇu; nor was it shown by Śiva, the killer of Brahmā." "How (is it that) you are censuring the god? Today you must be killed by us". O king, Śaṅkara, thus being beaten by the brāhmaṇas, smiled and said to all the brāhmaṇas (there): "O brāhmaṇas, have you not recognised me the frantic one, who has lost his sense? All of you are kind and have abided in friendship (with me)." The best brāhmaṇas stupefied by the trick of Hara, speaking (i.e. giving) a plea and having (put on) a brāhmaṇa's guise, beat him, who had put on a mad man's dress, with hands, feet, fists, sticks and blows with elbows. Thus being tormented by the brāhmaṇas he became angry. They were then cursed by the god (i.e. by Śiva): "You will be abandoned by the Vedas, will have your matted hair erect, will fall from sacrifice, enjoy others' wives, will be delighted in the (company of) prostitutes and in gambling, will be forsaken by your fathers and mothers. A son shall not get the parental wealth or knowledge and may all of you, being stupefied, and abandoned by your senses, and depending on others' food, obtain Rudra-like alms. Behaving (like this) and devoid of piety, you do not belong to me; but those brāhmaṇas who showed compassion towards me, will have wealth, sons, maids, servants and small cattle, and will have ladies born in noble families (as their wives) since I am now pleased (with these brāhmaṇas)."

75-93. Giving a curse and a boon like this, the god disappeared. When he had left, the brāhmaṇas, taking him to be lord Śaṅkara, tried to look for him; but when they did not find him, they, endowed with self-imposed religious observances, came to the Puṣkara forest. Having bathed in the pre-eminent lake, the brāhmaṇas muttered the hundred (names) of Rudra. At the end of the muttering of the prayer, the god (i.e. Śiva)

spoke to them in a heavenly voice: "Even in a free talk I have never told a lie; then how (would I do so) when I have curbed my senses? I shall again confer happiness on you. The Vedas (i.e. Vedic knowledge), wealth and progeny of those brāhmaṇas who are tranquil, restrained, devoted to me and steady(-minded) in me, will not be taken away. Nothing in-auspicious exists for those (brāhmaṇas) who are engaged in maintaining the sacred fire, are devoted to Janārdana (i.e. Viṣṇu), worship Brahmā (and) the Sun—the heap of lustre, and whose minds are steady in equilibrium." Saying these words he remained silent. All (the brāhmaṇas) having received a boon and favour from the great god (i.e. Śiva) went together to (that place) where Brahmā (stayed). They, together propitiating Brahmā, remained before him. Brahmā, being pleased, said to them: "Choose a boon from me also." With these words of Brahmā, all those best brāhmaṇas were pleased. (They said to one another:) "O brāhmaṇas, which boon should we ask for when Brahmā is pleased? Let us have, as the result of the grant of this boon, the maintenance of the sacred fire, the Vedas, the various religious treatises, and the worlds relating to (i.e. due to) off-spring." When the brāhmaṇas were thus talking (among themselves) they became angry; "Who are you? Who are pre-eminent here? We are superior here." The other brāhmaṇas said: "No, (it is not so)." Brahmā, seeing the brāhmaṇas that were there and were full of anger, said to them: "Since you remained in three groups out of the sacrificial assembly, therefore, brāhmaṇas, one group of you will be called *āmūlika*; those who remained neutral, will be called *udāsina*; the third group, O brāhmaṇas, will be of those who have weapons with them and have equipped themselves with swords and will be termed *kauśiki*. This place, thus occupied in three ways (by the three groups) will be entirely yours. The subjects (living) here will be called a 'world' from outside (i.e. by the outsiders); Viṣṇu will certainly look after this unknown place. This place given by me will last eternally and be complete." Saying so Brahmā thought of the conclusion of the sacrifice. All these brāhmaṇas who were (some time back) full of anger and jealousy together fed the guests and became engrossed in the Vedic studies.

94-99. This Puṣkara, also called Brahma, is a great sacred

place. To the tranquil brāhmaṇas living in that sacred place nothing is difficult to obtain in the world of Brahmā. O best king, fulfilment of an object, which takes place at other sacred places after twelve years is had by men within six months only at these sacred places, viz. Kokāmukha, Kurukṣetra, Naimiṣa where there is the congregation of the sages, Vārāṇasī, Prabhāsa, so also Badarikāśrama, and at Gaṅgādvāra, Prayāga, and at the point where the Ganges meets the ocean, Rudrakoṭi, Virūpākṣa, so also Mitravana[1]; (about the fulfilment of the object of a man) there is no doubt if the man is intent on religious study. Puṣkara is the greatest of all sacred places and the best of all; it is always revered by the respectable ones devoted to the grandsire (i.e. Brahmā).

100-118. Hereafter I shall tell you the great dispute, caused by jest, of Sāvitrī with Brahmā (i.e. between Sāvitrī and Brahmā).

After Sāvitrī had left, all the divine ladies came there. The daughter of Bhṛgu born of Khyāti, viz. Lakṣmī, (ever) successful, always invited by (Sāvitrī) came there hurriedly. The very virtuous Madirā, giver of Yoganidrā (a state between sleep and wakefulness) and prosperity; Śrī, residing in a lotus, Bhūti, Kīrti and the high-minded Śraddhā: all these goddesses who gave nourishment and satisfaction had arrived (there); Satī, Dakṣa's daughter, auspicious Pārvatī or Umā, the most beautiful lady in the three worlds, giving good fortune (absence of widowhood) to ladies; Jayā and Vijayā, Madhucchandā, Amarāvatī, Supriyā, Janakāntā (had all gathered) in Sāvitrī's auspicious residence. They, who had put on fine dresses and ornaments, had arrived with Gaurī. (There were ladies like) Śakrāṇī, Puloman's daughter, along with the celestial nymphs; Svāhā, Svadhā and Dhūmorṇā, of a beautiful face; Yakṣī and Rākṣasī and the very wealthy Gaurī; Manojavā, Vāyu's wife, and Ṛddhi, the beloved (wife) of Kubera; so also the daughters of gods and the Dānava-ladies dear to Danu had come there. The great beautiful wives of the seven sages,[2] in the same way sisters, daughters and the

1. *Mitravana*: Name of a forest.

2. *Saptarṣi*: The seven sages i.e. Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha.

hosts of Vidyādharīs; the Rākṣasīs, daughters of manes and other world-mothers. Sāvitrī desired to go (to the place of sacrifice) with the young married ladies and daughters-in-law; so also all daughters of Dakṣa, like Aditi and others had come. The chaste lady viz. Brahmā's wife (Sāvitrī), having a lotus as her residence, was surrounded by them. Some beautiful lady had taken sweets in her hand, someone with a winnowing basket filled with fruits approached Brahmā. Similarly others taking measures of winnowed grain; so also a beautiful lady carried various kinds of pomegranates, citrons; another took bamboo-shoots, so also lotuses, and saffron, cumin-seeds, dates; another took all coconuts; (another) took a vessel full of grape(-juice); so also the *śṛṅgāṭaka* plant, variegated camphor-flowers and auspicious roseapples; so also someone else took walnuts, emblic myrobalan and citrons; a beautiful lady took ripe bilva-fruits and flattened rice; someone else took cotton-wicks and saffron-coloured garment. All the auspicious and beautiful ladies having put these and other things in winnowing baskets, reached there with Sāvitrī.

119-120. Purandara, seeing Sāvitrī there, was frightened; Brahmā (too) remained there with his face hung down (thinking): 'What will she (now) say to me?' Viṣṇu and Rudra were ashamed, so also all other brāhmaṇas; the members (of the sacrificial assembly) and other gods were frightened.

121-122. Sons, grandsons, nephews, maternal uncles, brothers, so also gods named Ṛbhus and other deities—all remained embarrassed as to what Sāvitrī would say (then).

123-124. The cowherd daughters remained silent by the side of Brahmā listening to the words of all that talked there. 'The lady of best complexion, though called by the (chief) priest did not come; (so) Indra brought another cowherdess (and) Viṣṇu himself presented her to Brahmā.

125-129. How would she be (behaving) at the sacrifice? How would the sacrifice be accomplished?' When they were thus thinking, there entered (Brahmā's wife) living in the lotus. Brahmā was, at that time surrounded by the members (of the sacrificial assembly), the priests and the deities. The brāhmaṇas who had mastered the Vedas were offering oblations to the fires. The cowherdess, remaining in the chmber (meant for the

sacrificer's wife) and having a deer's horn and a girdle, and clothed in silken garments, meditated on the highest position. She was loyal to her husband, her husband was her life; she was seated prominently; she was endowed with beauty; in lustre she resembled the sun: she illumined the assembly there as (does) the brilliance of the sun.

130. The priests also worshipped the blazing fire (offering) portion of the sacrificial animals.

131-136. Gods desirous of receiving portions of oblations at the sacrifice then said: "(The sacrifice) should not be delayed; (for an act) performed late, does not give its (desired) fruit; this is the rule that is seen in the Vedas by all the learned." When two milk (-pots) were ready, the food was jointly cooked, and when the brāhmaṇas were invited, the adhvaryu to whom the oblation was offered had come there, and the pravargya was performed by brāhmaṇas skilled in the Vedas; the food was being prepared. Goddess (Sāvitrī) seeing that said angrily to Brahmā who was sitting silently at the (sacrificial) session: "What is this misdeed you are about to do, that through lust you have abandoning me and committed a sin? She, whom you have put on your head (i.e. whom you have given so much importance) is not comparable with even the dust of my foot. This is what people gathered in the (sacrificial) assembly say. If you so desire, follow that command of those who are (like) gods.

137-141. Through your longing for beauty you have done what is condemned by people; O lord, you were not ashamed of your sons nor of your grandsons; I think you have done this censurable deed through passion; you are the grandsire of gods and the great grandsire of the sages! How did you not feel shame when you see your own body? You have become ridiculous for people and have harmed me. If this is your firm feeling, then O god, live (alone); salutation (goodbye) to you; how shall I (be able to) show my face to my friends? How shall I tell people that my husband has taken (another lady as) his wife?"

Brahmā said:

142-144. Immediately after the time of initiation, the priests prompted me: Without wife the sacrifice cannot be performed; bring your wife quickly. This (other) wife was

brought by Indra, and presented to me by Viṣṇu; (so) I accepted her; O you of beautiful eyebrows, pardon me for what I have done. O you of good vow, I shall not wrong you like this again. Pardon me, who have fallen at your feet; my salutation to you.

Pulastya said:

Thus addressed, she got angry, and set about to curse Brahmā:

145-148. "If I have practised penance, if I have pleased my preceptors in the groups of brāhmaṇas, and at various places, brāhmaṇas will never offer you worship, except your annual worship (that falls) in the month of Kārtika which the brāhmaṇas will (alone) offer, but not other men at any other place on the earth." Saying these words to Brahmā, she said to Indra who was nearby: "O Śakra, you brought the cowherdess to Brahmā. Since this was a mean deed you will obtain its fruit.

149. When you will stand (ready to fight) in a battle, you will be bound by your enemies and will be reduced to a very (pitiable) plight.

150. Being without any possession, having lost your energy, you will, having faced a great defeat, live in your enemy's city, (but) will soon be released."

151-153. Having cursed Indra (like this) the goddess then spoke (these words) to Viṣṇu: "When, due to the curse of Bhṛgu you will be born in the mortal world, you will there (i.e. in that existence) experience the pain of separation from your wife. Your wife will be taken by your enemy beyond the great ocean; with your mind struck by grief you will not know (by whom she is) taken, and you will be unhappy along with your brother after having met with a great calamity.

154-156. When you will be born in the Yadu-family, you will be named Kṛṣṇa; and being the attendant of beasts will wander for a long time." Then the angry one said to Rudra: "When you will stay in the Dāruvana, then, O Rudra, the angry sages will curse you; O you skull-holder, mean one, you desire to snatch away a lady from amongst us; therefore, this arrogant generative organ of yours will today fall on the ground.

157-160. Void of manliness, you will be afflicted by the sages' curse. Your wife residing at the Gaṅgādvāra will console you." "O Agni, you were formerly made all-consumer by my son Bhṛgu, always righteous. How shall I burn (you) who are already burnt by him? O Agni, that Rudra will submerge you with his semen, and your tongue (i.e. your flame) will blaze more while consuming things not fit for a sacrifice." Sāvitrī cursed all the brāhmaṇas and priests who had become the sacrificial priests for looting her husband, and who had, for nothing, resorted to the forest:

161. "Resort to all sacred and holy places through greed only; you will always be satisfied only (when you get) food of others; but will not be contented with food (prepared in) your own houses.

162-164. By sacrificing that which is not to be sacrificed and by accepting what is contemptible, by earning wealth and spending it purposelessly—by that (your) dead bodies will only be departed spirits without obsequial rites (being offered to them)." In this way that angry (Sāvitrī) cursed Indra, so also Viṣṇu, Rudra, Agni, Brahmā and all the brāhmaṇas.

165-166. Having thus cursed them, she went out of the (sacrificial) assembly. Having reached the preeminent Puṣkara, she settled (there). She said to Lakṣmī who was laughing and also to the beautiful wife of Indra and also to young ladies (there): "I shall go there where I won't hear any sound."

167. Then all those ladies went to their respective residences. Sāvitrī, who was angry, set about to curse them too.

168. "Since these divine ladies have abandoned me and gone, I, who am extremely angry, shall curse them also:

169-171. Lakṣmī shall never stay at one place. She, the mean and fickle-minded one, will stay among fools, among the barbarians and the mountaineers, among the foolish and the proud; so also as a result of (my) curse, you (i.e. Lakṣmī) will stay with mean persons such as the accursed and the wicked ones."

172-174. Having thus given a curse (to Lakṣmī), she cursed Indrāṇī: "When Indra, your husband, oppressed by (the sin

of) murder of a brāhmaṇa, will be unhappy, and when his kingdom will be snatched away by Nahuṣa, he will, having seen you, ask for you. (He will say) 'I am Indra; how is it that this childish (lady) does not wait upon me? I shall kill all gods if I do not obtain Śacī (i.e. Indrāṇī)'. Then you who will have to run away, and will be alarmed and grieved, will stay in the house of Bṛhaspati, as a result of my curse, O you of wicked conduct and proud (one)."

175-178. Then she pronounced a curse on all the wives of gods: "All these (ladies) will not get affection due from children; they will be scorched (with grief) day and night and will be insulted and called 'barren'." Gaurī, of an excellent complexion was also cursed by Sāvitrī. She, who was weeping, was seen by Viṣṇu and he propitiated her: "O you of large eyes, do not weep; you ever-auspicious one, (please) come on; entering the (sacrificial) assembly, hand over your girdle and silken garments; O you wife of Brahmā, receive the initiation, I salute your feet."

179. Thus addressed, she said to him: "I shall do as you say; and I shall go there where I shall not hear (any) sound."

180-215. Having said this much, she (going) from that place and having climbed up a mountain, remained there. Remaining in front of her with great devotion, Viṣṇu, joining his hands and having bent down, eulogised her.

Viṣṇu said:

You, all wonderful, are everywhere, and are to be seen in all beings. Whatever is good or bad, is not to be seen without you; yet, I shall hereafter tell you in which places you should be seen by those who are desirous of success and remembered by those desirous of (having) land. You will be remembered (or called) Sāvitrī at the sacred place called Puṣkara, the pre-eminent and auspicious (sacred place) among all the sacred places.[1] (You will be known as) Viśālākṣī at Vārāṇasī; Liṅgadhāriṇī at Naimiṣa; Lalitā Devī at Prayāga; Kāmukā at Gandhamādana; Kumudā at Mānasa; Viśvakāyā at Ambara; Gomatī at Gomanta; Kāmacāriṇī at Mandara; Madotkaṭā

1. From this onwards various names of Sāvitrī are given.

at Caitraratha; Jayantī at Hastināpura; and Gaurī at Kānyakubja; Rambhā on the Malaya mountain; Kīrtimatī at Ekāmraka; so also as Viśvā and Viśveśvarī; Puruhastā at Karṇika; Mārgadāyikā at Kedāra; Nandā on the back (i.e. slope) of the Himālaya; Bhadrakālikā at Gokarṇa; Bhavānī at Sthāṇvīśvara; Bilvapatrikā at Bilva; Goddess Mādhavī, Bhadrā and Bhadreśvarī at Śrīśaila; Jayā at Varāhaśaila; Kamalā at Kamalālaya (literally abode of Kamalā) ;Rudrāṇī at Rudrakoṭi; Kāli at Kālañjara (mountain) ; Kapilā at Mahāliṅga; Maṅgaleśvarī at Karkota; Mahādevī at Śāligrāma; Jalapriyā at Śivaliṅga; Kumārī at Māyāpurī; Lalitā at Santāna; Utpalākṣī at Sahasrākṣa; Mohotpalā at Hiraṇyākṣa; will be called as Maṅgalā at Gayā; Vimalā at Puruṣottama; Amoghākṣī at Vipāśā; Pāṭalā at Puṇyavardhana; Nārāyaṇī at Supārśva and Bhadrasundarī at Trikūṭa; Vipulā at Vipula; as Kalyāṇī on the Malaya mountain; Koṭavī at the sacred place called Koṭavī; Sugandhā in the Mādhavī forest; Trisandhyā at Kubjāmraka; Haripriyā at Gaṅgādvāra; Śivanandā at Śivakuṇḍa; Nandinī at Devikā-bank; Rukmiṇī at Dvāravatī and Rādhā at Vṛndāvana; Devakī at Mathurā and Parameśvarī at Pātāla; Sīta at Citrakūṭa; Vindhyavāsinī on the Vindhya (mountain) ; Ekavīrā on the Sahya mountain; Candrikā at Hariścandra; Ramaṇā at Rāmatīrtha; Mṛgāvatī in (the vicinity of the Yamunā river) ; Mahālakṣmī at Karavīra; Rumādevī at Vināyaka; Arogā at Vaidyanātha; Amṛtā in the Vindhya-cave; Goddess Māṇḍavī at Māṇḍavya; Svāhā at the city of Maheśvara; and Pracaṇḍā at Vegala; Caṇḍikā at Amarakaṇṭaka; Varārohā at Someśvara; Puṣkarāvatī at Prabhāsa; Devamātā in the vicinity of Sarasvatī living on both her banks; Mahāpadmā at Mahālaya; Piṅgaleśvarī in (the vicinity of) Payoṣṇī; Siṁhikā at Kṛtaśauca and Śaṅkarī at Kārtikeya; Lolā at Utpalāvartaka; Subhadrā at the confluence of Sindhu; Umā at Siddhavana; Lakṣmī (and) Anaṅgā at Bharatāśrama; Viśvamukhā on the Jālandhara (mountain) ; Tārā on the Kiṣkindha mountain; Puṣṭi in Devadāruvana; Medhā in the Kāśmīra region; Goddess Bhīmā on the Himālaya mountain; and Tuṣṭi at Vastreśvara; Śraddhā at Kapālamocana; Mātā at Kāyāvarohaṇa; Dhvani at Śaṁkhoddhāra; and Dhṛti at Piṇḍāraka; Kālā in (the vicinity of) Candrabhāgā; Siddhidāyinī at Acchoda; Goddess Amṛtā in

(the vicinity of) Veṇā; Urvaśī at Badarī; Auṣadhī in the Uttarakuru (region); Kuśodakā in the Kuśadvīpa; Manmathā at Hemakūṭa; Satyavādinī at Kumuḍa; Vandanīyā at Aśvattha; Nidhi at the abode of Kubera; Gāyatrī at the (time of the) recitation of the Vedas; Pārvatī near Śiva; and Indrāṇī in the heaven; and Sarasvatī in the mouth of a brāhmaṇa; Prabhā in the sun's orb; Vaiṣṇavī among the divine mothers[1]; Arundhatī among the chaste ladies; Tilottamā among beautiful ladies; Brahmakalā in picture; and Śakti (strength) in all the embodied ones. I have enumerated these one hundred and eight of the names (of Sāvitrī); I have also told the names of the hundred and eight sacred places. He who mutters or hears these will be free from all sins. He, the best of men, who bathes in these sacred places and sees (Sāvitrī), will, being freed from all sins, live in the city of Brahmā for a Kalpa. A man who recites these hundred and eight names in the vicinity of Brahmā, on the full-moon or the new-moon day will have many sons. He, who listens to it at the time of offering a cow or a *śrāddha* or everyday at the time of offering worship to god(s), reaches supreme Brahman.

216-219. Sāvitrī, of a good vow, said to Viṣṇu who was thus praising her: "Son, you have properly praised me; you will be unconquerable; in your incarnation you will be along with your wife, dear to your father and mother; and he, who, having come here, praises me with this eulogy, will, being free from all sins, go to the highest place. Go to Brahmā's sacrifice, O son, and complete it. At Kurukṣetra and Prayāga, I shall be the giver of food; and remaining by my husband do what you have said."

220. Viṣṇu, thus addressed, went to the excellent (sacrificial) assembly of Brahmā. When Sāvitrī had left. Gāyatrī uttered (these) words:

221. "May the sages listen to my words uttered in the

1. *Mātṛs* These are divine mothers said to attend upon Śiva, but usually on Skanda. According to some they are eight: Brāhmī, Māheśvarī, Caṇḍī, Vārāhī, Vaiṣṇavī, Kaumārī, Cāmuṇḍā and Carcikā. Some say they are seven: Brāhmī, Māheśvarī, Kaumarī, Vaiṣṇavī, Māhendrī, Vārāhī and Cāmuṇḍā.

presence of my husband—whatever I, pleased and ready to grant a boon, say.

222-223. (Those) men (who), endowed with devotion, worship Brahmā, will have garments, grains, wives, happiness and riches; similarly (they will have) unbroken happiness in their house and (will have) sons and grandsons. Having enjoyed (happiness) for a long time, they will, at the end (of their life) attain salvation."

Pulastya said:

224-225. Listen, with a concentrated mind, to the fruit one gets after having installed, with all care and according to the sacred rule, (the image of) Brahmā. By means of this installation one would get that fruit, which is a crore times surperior to the fruit of all sacrifices, all penance, charity, sacred places and Vedas.

226-227. O king, that man, who fasts with devotion on the full-moon day and worships Brahmā on the first day (i.e. the day succeeding the full-moon day) goes, O great-armed (i.e. mighty) one, to the place of Brahman; and he who worships him through priests especially goes to Viriñci (or) Vāsudeva (i.e. the lord of souls).

228-239. The chariot-procession of the lord is prescribed in the month of Kārtika; doing (i.e. taking) which with devotion men reach Brahmā's world. With a number of musical instruments one should take out, along the road, the procession of Brahmā, with Sāvitrī on the full-moon day of Kārtika, O best king. He should move (i.e. take out in procession the image of Brahmā) with people (i.e. the citizens) through the entire town. Then having thus taken out the procession, he should bathe him. Having fed the brāhmaṇas and first worshipped Agni, he should place (the image of) the god in a chariot accompanied by the sounds of auspicious musical instruments. Having worshipped Agni, according to the sacred precept, in front of the chariot, and having invoked the blessings of the brāhmaṇas, and repeating 'this is an auspicious day' three times, and placing (the image) of the god in a chariot, he should keep awake at night by means of many shows and the sound (of the recitation) of Vedas. O king, having kept awake the god, and

having, in the morning, fed the brāhmaṇas with a number of articles of food according to his capacity, and, O king, having worshipped, with the recitation of sacred formula, and with clarified butter and milk, and according to the sacred rules; so also having invoked, according to the sacred precept, the blessings of brāhmaṇas, and having declared it to be an auspicious day he should move (i.e. take out in procession) the chariot through the city. The chariot of Brahmā should be moved (i.e. dragged) by brāhmaṇas learned in the four Vedas; so also, O brave one, by those skilled in the Atharva Veda, having (i.e. knowing) many verses and by priests—the chanters of Sāmaveda. He should thus take the chariot of the highest god round the city along a very even path. O brave one, the chariot is not to be moved by a Śūdra desiring his welfare; and no wise man, but the *bhojaka*, is to mount upon the chariot.

240-253. O king, he should place Sāvitrī to Brahmā's right, *bhojaka* to his left and should place the lotus in his front. Thus O brave one, with many sounds of trumpets and conchs, the wise one should, having moved the chariot round the entire city, place the (image of the) god at the proper place after waving lights before it as an act of adoration. He, who takes out such a procession, or he who sees it with devotion or he who drags the chariot, would go to Brahmā's place. He who offers lights in Brahmā's hall (i.e. temple) in the new-moon day in the month of Kārtika and adores himself with sandal, flowers and new clothes on the first day (of Kārtika) would reach Brahmā's place. This is a very holy day, on which Bali's[1] kingdom was founded. The day is always very dear to Brahmā. It is called *Bāleyī*. He who, on this day, adores Brahmā and more specially himself, he goes to the highest place of Viṣṇu of unlimited lustre. O you of mighty arms, the first day of Caitra is auspicious and best. He, the best man, who, on this day, touches a Cāṇḍāla and bathes has no sin, no mental agonies or bodily

1. *Bali*: Celebrated demon, a son of Virocana, the son of Prahlāda. When Viṣṇu, as a son of Kaśyapa and Aditi, came to Bali, noted for his liberality, and prayed to him to give as much earth as he could cover in three steps, and when he found that there was no place to put the third step, he planted it on the head of Bali and sent him with all his legions to the Pātāla and allowed him to be its ruler.

diseases; therefore one should take bath (on this day) or it is a divine waving of lights before an idol, which destroys all diseases. O King, he should take out all the cows and buffaloes; then outside (the house) he should put up an arched door-way with all clothes etc. Similarly, O sustainer of the Kuru-family, he should give food to the brāhmaṇas. O you descendant of the Kuru-family, I have formerly told about these three days in the months of Kārtika, Āśvina and Caitra, O king; bath, giving gifts (on these days) (give) hundred-fold merit. O king, the (first) day of Kārtika is auspicious for king Bali, and beneficial to beasts !

Gāyatrī said:

254-255. O you born of the lotus, (though) Sāvitrī uttered the words that the brāhmaṇas will never worship you, (yet) on hearing my words they will worship you; having enjoyed pleasures here (i.e. in this world), they will obtain salvation in the other world. Knowing this to be a superior view(-point), he, being pleased, will grant them a boon.

256. O Indra, I shall grant you a boon: When you will be arrested by your enemies, Brahmā, having gone to the abode of the enemy will free you.

257. Due to the destruction of your enemy, you will have great joy and will get back your (capital-) city which (you had) lost. In the three worlds yours will be a great kingdom without any vexation.

258-259. O Viṣṇu, when you will take an incarnation on the earth, you will, with your brother, experience great grief due to the kidnapping of your wife etc. You will, having killed your enemy rescue your wife in the presence of gods. Having accepted her and having governed the kingdom again, you will go to heaven.

260. You will (rule) for eleven thousand years and (then) will go to heaven. You will enjoy great fame in the world, and will love people.

261. O god, those men who would be emancipated by you in the form (i.e. incarnation) of Rāma, will have (i.e. will go to) the celebrated worlds called *Sāntānika*.

262-265. Then *Gāyatrī*, the giver of boons said to Rudra: "Those men, who will worship your genital organ (in the form of phallus) even though it had fallen, being purifed and earning merit thereby, will share (i.e. enjoy) heaven. That state which men get by worshipping your genital organ (in the form of phallus), cannot be had in (i.e. by) maintaining sacred fire or offering oblations into it. Those who will, in the early morning worship your genital organ (in the form of phallus) with a bilva-leaf, will enjoy the world of Rudra."

266-267. "O Agni, you too, getting the status of the devotee of Śiva, be a purifier. There is no doubt that when you are pleased gods are pleased. The offerings are received by gods through you (only). Certainly when you are pleased, they, being pleased, will enjoy (the offerings); there is no doubt about this, since such is the Vedic statement."

Then *Gāyatrī said* these words to *all those brāhmaṇas*:

268-284. There is no doubt that men having propitiated you at all the sacred places, will go to the place called *Vairāja* (i.e. of Brahmā). Having given various kinds of food and many gifts, and having pleased (the manes) they become gods of gods. Gods immediately enjoy offerings and manes immediately enjoy oblations in (i.e. through) the mouths of those who are the best brāhmaṇas, for you alone are capable of sustaining the three worlds—there is no doubt about it. You will all be purified by the restraint of breath; O best brāhmaṇas, you will not incur the sins for receiving gifts especially after having bathed at Puṣkara and having muttered (the names) of the mother of the Vedas (i.e. Gāyatrī). All deities are pleased by offering food (to brāhmaṇas) at Puṣkara. Even if (a man) feeds one brāhmaṇa, he obtains the fruit of (having fed) a crore. Men (destroy) all their sins like the murder of a brāhmaṇa and other bad deeds done by them by giving money into the hand of a brāhmaṇa. He is to be thrice worshipped using prayers to be muttered in my honour. That moment (even) a sin like the murder of a brāhmaṇa perishes. Gāyatrī destroys the sin committed during ten existences (or) even during a thousand existences and thousand groups of the three ages. Thus knowing and having muttered prayers in my honour you will be forever

purified. There is no doubt or no hesitation about this. Having muttered, with your heads (bowed), (my) prayers especially with the utterance of 'Om' having three syllables, you will be undoubtedly purified. I have remained in the eight syllables (of the Gāyatrī metre). This world is pervaded by me. Adorned with all the words I am the mother of the Vedas. The best brāhmaṇas will attain success by muttering my names with devotion. All of you will have pre-eminence by muttering my names. A well-controlled brāhmaṇa having just the essence of Gāyatrī is better than one knowing the four Vedas, eating everything and selling all things. Since in the assembly Sāvitrī pronounced a curse on the brāhmaṇas, whatever is given or offered here, all that becomes inexhaustible. Therefore, O best brāhmaṇas, I have given (this) boon. The brāhmaṇas who are devoted to the maintenance of sacred fire and offer sacrifice three times (i.e. morning, noon and evening), will go to heaven along with their twentyone generations.

285-293. Thus having given an excellent boon to Indra, Viṣṇu, Rudra, Fire, Brahmā and brāhmaṇas at Puṣkara, Gāyatrī remained by the side of Brahmā. Then the bards narrated the cause of the curse to Lakṣmī. Gāyatrī, the beloved wife of Brahmā, having come to know about the several curses given to all these young ladies and to Lakṣmī, granted a boon to them: "Making all always praiseworthy, and looking charming with wealth, you, causing delight to all, will shine. O daughter, all, whom you look at, will share (i.e. have) religious merit; but abandoned by you all they will experience grief. They alone (whom you favour) will have (i.e. be born in high) caste and (noble) family, (will have) righteousness, O you of charming face. They alone will shine in the assembly and (they alone) will be (favourably) looked at by the kings. The best brāhmaṇas will solicit them only, and will be courteous to them only. 'You are our brother, father, preceptor and relative too. There is no doubt about it. I can't live without you. When I look at you my sight becomes clear and beautiful; my mind is very much pleased, I am telling you the truth and the truth only'. Such words delighting the people, will they, the good ones, who have been looked at (favourably) by you will hear.

294-299. Nahuṣa, having obtained Indrahood, will implore you. The sinner, put down through Agastya's words, by you, will after being changed into a serpent, request him: 'O sage, I am doomed through pride; be my refuge (i.e. help me)'. Then the revered sage, having pity in his heart (moved) by those words of his (i.e. of Nahuṣa), will say these words to him: 'A king, honour to your family, will be born in your family. Seeing you in the form of (i.e. as) a serpent, he will break down your curse. Then you, giving up your state of serpent, will again go to heaven'. O you of beautiful eyes, as a result of my boon you will again reach heaven with your husband, who will have performed the horse-sacrifice."

Pulastya spoke:

300-302. Then all the wives of the gods were addressed by (Gāyatrī) who was pleased: "Even though you will be having no children, you will not be grieved". Then Gāyatrī grown with joy, advised Gaurī also. The high-minded beloved wife of Brahmā, granting the boons, desired the accomplishment of the sacrifice. Rudra, seeing Gāyatrī, the granter of boons, like that, saluted her and praised her with these words :

Rudra said:

303-317. My salutation to you, the mother of the Vedas, and purified by eight syllables. You are Gāyatrī, who helps people to cross difficulties, and speech of seven types[1], all the treatises containing eulogies, so also all verses, similarly all letters and signs, all treatises like the glosses, so also all precepts, and all letters. O goddess, my salutation to you. You are fair and of a fair form, and your face resembles the moon. You have large arms, delicate like the interiors of plantain-trees; you hold a deer's horn and an extremely clean lotus in your hand; you have put on silken garments and the upper garment is red. You are adorned with a necklace, brilliant like the moon rays, round your neck. You are well beautified with ears having divine earrings. You shine with a face rivalling with the moon. You look charming with a hair-band having an extremely pure crown. Your arms like the hoods of serpents adorn the heaven.

1. *Saptavidhā Vāṇī*: Seems to represent the seven notes of Indian gamut.

Your charming and circular breasts have their nipples even. The triple fold on the belly is proud of the divisions with the extremely fair hips and loins. Your navel is having a circular shape, is deep and indicates auspiciousness. You have expansive hips and loins and attractive buttocks; your couple of thighs is very beautiful and round; you have good knees and legs. Such as you are, you sustain the three worlds, and requests to you are truthful (i.e. are surely graceful). You will be a very fortunate one, the granter of boons and of an excellent complexion. The pilgrimage to Puṣkara will be fruitful on seeing you. You will receive the first adoration on the full-moon day of the month of Jyeṣṭha; and those men who knowing your prowess, will worship you, have nothing wanting as far as sons and wealth are concerned. You are the highest recourse to those who are plunged in a forest or in a great ocean; or those who are held up by bandits. You are the success, the wealth, the courage, the fame, the sense of shame, the learning, the good salutation, the intellect, the twilight, the light, the sleep and also the night of destruction at the end of the world. You are Ambā, Kamalā, the mother, Brahmāṇī and Durgā.

318-331. You are the mother of all gods, Gāyatrī and an excellent lady. You are Jayā, Vijayā (i.e. Durgā), and Puṣṭi (nourishment) and Tuṣṭi (satisfaction), forgiveness and pity. You are younger than Sāvitrī and will always be liked by Brahmā. You are having many forms, a universal form; you are having charming eyes and move with Brahmā; you are of a beautiful form, you have large eyes and are a great protector of your devotees. O great goddess, you live in cities, in holy hermitages and in forests and parks. You remain to the left of Brahmā at all the places where he stays. To Brahmā's right is Sāvitrī, and Brahmā is between (Sāvitrī and you). You are in the altar of the sacrifices, and you are the sacrificial fees of the priests; you are the victory of kings and the boundary of the ocean. O Brahmacāriṇī, you are (that which is the) initiation, and are looked upon as great beauty; you are the lustre of the luminaries and are goddess Lakṣmī living in Nārāyaṇa. You are the divine power of forgiveness of the sages, and are Rohiṇī among the constellations. You stay at the royal gates, sacred places, and at the confluences of rivers. You are the full-moon day in the

full moon, and are intellect in prudence, and are forgiveness and courage. You of an excellent complexion, are known as goddess Umā among ladies. You are the charming sight of Indra, and are near Indra. You are the righteous outlook of the sages, and are devoted to the gods. You are the furrowed land of the agriculturists, and are the earth (or ground) of the beings. You cause the absence of widowhood to (married) ladies, and always give wealth and grains. When worshipped, you put an end to disease, death and fear. O you goddess, giving auspicious things, if you are properly worshipped on the full moon day of the month of Kārtika, you fulfil all desires. A man, who recites or listens to this eulogy repeatedly, gets success in all his undertakings; there is no doubt about it.

Gāyatri said:

O son, what you have said will come about. You will be present at all places along with Viṣṇu.

CHAPTER EIGHTEEN

The Greatness of Nandā-Prāci

Bhīṣma said :

1-2. Indeed, O brāhmaṇa, I am hearing something very wonderful—the consecration of Gāyatrī performed like that in the (sacrificial) assembly; Sāvitrī's opposition and curses; Viṣṇu's glorification of all her places.

3-8. Gāyatrī, of an excellent complexion, also was praised by Rudra. Hearing in detail about the grandsire the very likeness of the soul, my hair has bristled, and my mind has become very tranquil. Having heard it I am very much pleased and have great curiosity (to know what took place later). Revered Nārāyaṇa, having in that way very much praised Brahmā's wife with devotion, and placed her on the mountain, uttered the words giving satistaction and strength. I heard (about) Śrīmatī, Hrīmatī and (about) the chief goddess—this much only that came

out of your mouth (i.e. whatever you said). The revered one may please tell me in order as to what took place afterwards and what was done at that place. There is no doubt that by hearing it my body will be purified.

Pulastya spoke:

9-26. O king, listen to this as to what wondrous thing was done at Puṣkara when the highest lord was performing the sacrifice. When in the *Kṛtayuga*, in the beginning, the grandsire was performing the sacrifiee, Marīci, Aṅgiras and Pulastya, Pulaha, Kratu, Dakṣa Prajāpati saluted him. All men shining and adorned with ornaments and groups of the celestial nymphs danced near Viṣṇu. Then Tumbaru, having blessed him with the (sounds of the) musical instruments, sang along with the Gandharvas. O Kaurava, gods and Gandharvas like Mahāśruti, Citrasena, Ūrṇāyu, Anagha, Gomāyu, Sūryavarcas and Somavarcas, Tṛṇāyu, Nandi, Citrarartha, Śāliśiras as the thirteenth, Parjanya as the fourteenth, Kali as the fifteenth and Tāraka as the sixteenth, so also the Gandharva Hāhā by name, the Hūhū class of Gandharvas, so also very bright Haṁsa, simultaneously sang (the praise of) the lord. Similarly divine nymphs sang his praise. The twelve Ādityas, glowing and bright with lusture, viz. Dhātā, Aryaman, Savitā, Varuṇa and Aṁśa, so also Bhaga, Indra, Vivasvat, Pūṣan, Tvaṣṭṛ and Parjanya, and lords of gods saluted him at this sacrifice of Brahmā. The Rudras, Mṛgavyādha and Śarva, Nirṛti of great fame, Ajaikapād, Ahirbudhnya, and Pinākin the undefeated, Bhava, Viśveśvara and Kapardin, Sthāṇu and revered Bhaga remained there, O king. The (two) Aśvins, the eight Vasus and the very mighty Maruts, so also the Viśvedevas[1], the Sādhyas remained with their hands folded (showing respect) to him. The great serpents like Śeṣa with Vāsuki as the chief, so also Kāśyapa, Kambala and also the very powerful Takṣaka remained with their hands folded (in adoration to) him. The sons of Vinatā, viz. Tārkṣya, Ariṣṭanemi, the very strong Garuḍa, Vāruṇi and Aruṇi, were well settled there; and

1. *Viśvedevas*: Name of a particular group of deities ten in number and supposed to be the sons of Viśvā; their names are—Vasu, Satya, Kratu, Dakṣa, Kāla, Kāma, Dhṛti, Kuru, Purūravas and Mādrava.

revered Nārāyaṇa the lord of the worlds, possessed of wealth, himself having come there along with the sages, said to the chief (god i.e. Brahmā): "O lord of universe, you have pervaded all this; you have created it; therefore you are the lord of the world; O you born from the lotus, my salutation to you.

27-39. Specify what ought to be done by me here (i.e. at this sacrifice)." Thus the revered lord, along with the divine sages, said (to Brahmā), after having saluted Brahmā, the lord of gods, of an inscrutable origin; and that lord Brahmā illumining the quarters with his lustre, covered with a curl of hair on the chest, shining with a golden thread (i.e. necklace), resembling a divine sage, possessing majesty, (himself) the cause of the beings, having bright hair on his body, having a mighty chest, and full of all lustre, remained there—he, who was the recourse to the righteous ones and unapproachable to sinners, whom the great-souled ones having attained divine faculties by means of the concentration of mind regard as the best world (to reach), who possesses the eight divine faculties, whom they call the best of gods, having reached whom the eternal one the restrained brāhmaṇas desirous of final salvation and sanctified with meditation become free from (the cycle of) birth and death. (He is) what (people) residing in all the stages of life, controlled and repeatedly serving him and resorting to a vow difficult to perform, describe as penance; who is described as Ananta among the serpents by the contemplative saints; and as having a thousand heads and red eyes by the excellent (serpents) like Śeṣa; who is adored as a sacrifice by brāhmaṇas desiring heaven; who (i.e. he) can (simultaneously) move at many places; he possesses splendour; he alone is the matchless omniscient one. We, desirious of a refuge, betake ourselves to that god, the god of gods, whom one knows to be the knower, to be giving a portion in the sacrifice, to have the eyes of a bull, fire, the sun and the moon, to have the sky as his body, who is the protector and refuge and who is the cause of the birth of all gods, and who is the creator of the sages and the worlds. We bow down to that best god, who, for doing what is agreeable to the gods and for the stability of the entire universe, made *kavya* (oblations offered to manes) suitable to the manes, and *havya* (offerings made

to gods) best (suited) for gods, (and made) all things in the world).

40-63. God Brahmā, who was performing the sacrifice with the sacrificial fires,[1] fashioned the creation again as he had done before. Revered, aged, intelligent Brahmā, the grandsire, of an immeasurable nature, being followed by Viṣṇu, who maintained the worlds, came to the place of sacrifice, full of the rich, the priests and the members and protected by mighty Viṣṇu holding a bow. Kings of the demons, and the groups of friends were (present) there. He quickly meditated upon himself with his self; then properly conceiving the sacrifice, the eternal, revered one chose the priests there (i.e. for the sacrifice). Bhṛgu and other priests, well-versed in the performance of a sacrifice performed (the sacrifice), and the prominent sages listened to the auspicious words uttered by the chief of those who knew many Vedic verses at the sacrifice that was being performed. The sacrificial lore—the Vedic lore—abided there, with the resounding sound of the great sages conversant with theorder of the worlds. The etymology of words was discussed in various ways at the sacrifice by the brāhmaṇas who were conversant with the proper performance of a sacrifice, who knew the science dealing with the proper pronunciation of words and laws of euphony,[2] who knew the meanings of words, who were adept in all lores, who had the knowledge of the system dealing with the correct interpretation of the ritual of Veda and the settlement of dubious points in regard to the Vedic texts and conversant with logical aphorisms. At every place, O best king, (people) saw important restrained brāhmaṇas, who had fulfilled their vows, who were engaged in muttering (sacred hymns) and (performing) sacrifices. At the sacrificial place there, Brahmā, the grandsire of the worlds, the preceptor of the gods and demons, possessing splendour, was (being) waited upon by gods and demons. Dakṣa, Vasiṣṭha, Pulaha, Marīci, the best brāhmaṇa, so also Aṅgiras, Bhṛgu, Atri, Gautama, Nārada, Knowledge, Authority, the Sky, Wind, Fire Water, Earth, so also Sound, Touch, Form, Taste and Odour,

1. *Tretāgni*: The sacrificial fires taken together.

2. *Śikṣā*: The science dealing with the proper pronunciation of words and laws of euphony.

so also the changes and modifications, and whatever was a great cause, and the four Vedas, viz. Ṛk, Yajus, Sāman and Atharvan along with the (sciences of) sound, phonetics, etymology, ritual, and metrics, and with the sciences of health, archery, investigation, of knowing(the signs of) elephants and horses, and with history—with these supplementary sciences, all the well-adorned Vedas waited upon the grandsire—the great-souled one—along with Oṁkāra. O you belonging to the family of Bharata, Penance, Sacrifices, and the Solemn vow to perform an observance, and Breath—these and others—waited upon the grandsire. Artha (Worldly prosperity), Dharma (Good works), Kāma (Love of sensual enjoyments), Hatred, Joy, Śukra, Bṛhaspati and Saṁvarta (a kind of cloud), so also Budha, Śanaiścara, Rāhu and all (other) planets, and the Maruts, Viśvakarman, the manes, the Sun, the Moon, all these ever waited upon Brahmā; Gāyatrī, the remover of difficulties, speech of seven kinds, all syllables, so also the constellations, glosses, all sciences in an embodied form, were there, O king, so also the Moments, Lavas[1] (i.e. minute divisions of time), Muhūrtas and Day and Night, Fortnights and Months, so also all sacrifices, along with the deities, waited upon the magnanimous Brahmā.

64-66. Other important goddeses, all the divine mothers—Hrī, Kīrti and Dyuti, Prabhā, Dhṛti, Kṣamā, Bhūti, Nīti, Vidyā, so also Mati, Śruti, Smṛti and Kṣānti, Śānti, Puṣṭi and Kriyā; so also all celestial nymphs skilled in dancing and singing waited upon Brahmā.

67-81. Vipracitti, Śibi, Śaṅku, Rayaḥśaṅku, Vegavān, Ketumān, Ugra, Sogra, Vyagra, Mahāsura, Parigha, Puṣkara and Sāmba, so also Aśvapati and Prahlāda, Bali, Kumbha, Saṁrāda, Gaganapriya, Anuhrāda, Hari and Hara, Varāha and Kuśoraja, Yonibhakṣa, Vṛṣaparvan, Liṅgabhakṣa and Kuru, Niḥprabha, Saprabha, Śrīmān, so also Nirūdara, Ekacakra, Mahācakra, Dvicakra, Kulasambhava, Śarabha and Śalabha, Vakrapatha, Krāpatha, Kratha, Bṛhadvānti, Mahājihva, Śaṅkukarṇa, Mahādhvani, Dīrghajihva, Arkanayana, Mṛḍakāya, Mṛḍapriya, Vāyu, Gariṣṭha, Namuci, Śambara, Vijvara, Vibhu,

1. *Lava*: The sixth part of a twinkling. *Muhūrta*: a period of 48 minutes.

Viṣvaksena, Candrahartṛ and Krodhavardhana also, Kālaka, and Kalakānta, Kuṇḍada, who loved fighting and Gariṣṭha, Variṣṭha, Pralamba, Naraka, Pṛthu, Indratāpana, Vātāpī, and Ketumān proud of his strength, Asiloman, Suloman and Bāṣkali, Pramada, Mada, Śṛgālavadana and Keśin, so also Śarada and Ekākṣa, Varāhu, Vṛtra and Krodhavimokṣaṇa. These and other powerful demons said to Brahmā who was being waited upon by them: "O revered one, you created us; you gave the three worlds; O best among the prominent gods, you made the gods superior to us; O holy grandsire, what should we do at this sacrifice of yours? Tell us what is beneficial; we are not able to decide what to do. What is the use of these poor gods to you—these gods who are born of Aditi, are always struck down by all and are always defeated? You are the grandsire of us along with the gods; when your sacrifice will be over, there will be a (quarrel) with gods and there will be hostility about wealth; there is no doubt about this. We shall, with all demons (therefore, only) witness your sacrifice."

Pulastya said:

82-86. Having heard their proud words, Janārdana (i.e. Viṣṇu) of great fame, along with Indra said these words to Śambhu: "O Rudra, these prominent demons have come here to create obstacles; invited by Brahmā, they will try to create an obstacle here (i.e. in the sacrifice). We have to forgive (i.e. put up with) them till the sacrifice is completed. When this sacrifice will come to an end, gods should fight (with demons). O lord, you have to act in such a way that the earth gets rid of the demons. So also you have, along with me (to do various things) for Indra's victory. The Maruts are appointed to surround the brāhmaṇas (for their protection).

87-90. We shall perform a sacrifice by seizing whatever wealth the demons have. When the brāhmaṇas and other people that have come here are sad, we who are appointed to serve (at Brahmā's sacrifice), shall spend it." Brahmā said to that Viṣṇu who was thus speaking: "These sons of Danu are angry, and are not desired (i.e. liked) by you also; you along with Rudra and other gods have to forgive them. When the Yuga is terminated and the sacrifice is over, you and these brave (sons of) Danu

will be dismissed by me; at that time (only) you should have peace with them or fight with them."

Pulastya spoke:

91-93a. Brahmā, the lord himself, again said to the demons: "In this sacrifice I have no hostility whatsoever against the demons. You have always remained well-disposed (to me) and interested in my undertaking."

The demons said :

O grandsire, we shall do all this that you command. Gods are our younger brothers. They have no fear (from us).

Pulastya said:

93b. Hearing these words (uttered) by them, the grandsire was pleased.

94-96. When they waited for a while, a crore of sages, having heard about the sacrifice of Brahmā, came (there). Viṣṇu (offered) worship to them and the Trident-holder (i.e. Śiva) gave them a respectful offering; and having presented them with a cow and a respectful offering, having offered them a residence at Puṣkara, told them to stay (there).

97-99. Then all the sages having matted hair and deer-hide, adorning the best lake as the gods do the Ganges (stayed there). Some were clean-shaved; some had put on red garments; others had long beards; the teeth of some were not compact; some had small eyes; some had very thin or very big (i.e. bulging) bellies; some were squint-eyed; some had long ears; some had deformed ears; the ears of some were cut off.

100-137. Some had put on long cotton garments; some had no garments; some were covered with sinews and skin. The bellies of (some of) those holy sages had bulged out. O King, seeing the sacred place, viz. Puṣkara, shining all around, the sages, with a strong desire (to stay at a holy place) settled there. There were high-souled Vālakhilyas[1]; the others were

1. *Vālakhilyas*: A class of divine personages of the size of a thumb and produced from the Creator's body, and said to precede the sun's chariot. Their number is said to be sixty thousand.

Aśma-kuṭṭas (using stones for pounding); (some) were Dantolūkhalins (using only the teeth as pestle and mortar); others were Samprakṣāla (having full oblation); others subsisted on air (only); some observed many restraints; so also (some) slept on barren field (bare ground). Having seen (the reflections of) their faces in this lake in a moment they became handsome. Thinking 'What is this?' and observing one another, (and finding that) their faces had become charming after seeing their reflections in the holy water, the ascetics named the holy place as 'Mukhadarśana'. At that time they had bathed, were restrained, and had become handsome; endowed with incomparable qualities they were (i.e. could be) likened to gods' sons. O king, all the forest-dwellers (i.e. the ascetics) shining only with their sacred threads, and properly worshipping the sacred place, lived there. Making offerings into (and thus maintaining) the sacred fires, they performed various rites; with their sins burnt by penance they remained there, and thinking 'We shall promote this holy place to the highest position' (those) brāhmaṇas named it 'Jyeṣṭha Puṣkara'. People who came there were astonished to see the many dwarfs who lived by the holy place. (They) gave gifts and various kinds of utensils to brāhmaṇas; hearing about Sarasvatī and Prācī, the brāhmaṇas desiring to bathe there came there. The best holy place on the Sarasvatī was (crowded) with many hosts of brāhmaṇas. It was adorned with trees growing on the Sarasvatī-tīrtha like jujube trees, *iṅguda* trees, *kāśmarya* plants (called *gāmbhārī*), Indian fig trees, so also the holy fig trees, *atimukta* creepers, Terminalia Belerica, *pauloma* trees, *palāśa* trees, shoots of bamboos and *pīlu* trees, so also with dry soils and with *syandana* trees, the wood-apple trees, *karavīra* trees, *bilva* trees, embic myrobalan trees, and groups of palm trees. It had mainly the clusters of *kadamba* trees, and was delightful to all beings. It was chosen (for residence) by those who subsisted on air, water, fruits and leaves, so also by those who used their teeth as the mortars (i.e. those who ground grain to be eaten between their teeth), so also by the chief of those who pounded the grains with stones, so also by superior sages. It was noisy with the sound of the recitation of the Vedas; and was crowded with hundreds of herds of deer. Similarly it looked extremely beautiful with (the presence of) those who observed non-violence

and were very righteous. At that Puṣkara the river was (flowing) in five streams: Suprabhā, Kāñcanā, Prācī[1], Nandā and Viśālakā. In the sacrificial assembly of the grandsire, in the extensive place of the sacrifice (being performed) on the earth, when brāhmaṇas were well-received with the announcement of the day being auspicious and similarly, with the observance of restraints by the gods, O great king, when they (the gods) were engaged in the sacrifice and when Brahmā, after being initiated was performing the sacrificial session, rich (in the fulfilment) of all desires, objects mentally thought of and conducive to *Dharma* and *Artha* stood by the brāhmaṇas, at every place, O best king; and the gods and Gandharvas sang and groups of celestial damsels danced. Divine musical instruments (were) duly sounded. Even gods were greatly amazed at the grandeur of the sacrifice, what to say of human beings! O Bhīṣma, when that sacrifice (of the grandsire) was being performed, and when the grandsire remained at Puṣkara, O best of kings, the sages, being pleased, spoke to Sarasvatī, (one of the streams of which) was named Suprabhā. All those sages seeing Sarasvatī (flowing) with speed and illumining the grandsire, looked highly upon the sacrifice. Thus this best of the rivers i.e. Sarasvatī, arose for the grandsire and for pleasing the sages, at that place, where the tranquil sages reciting various Vedic texts (resided); and the river Sarasvatī herself having five streams and making religious merit (more) meritorious, was named Suprabhā. The sages coming together, remembered Sarasvatī. She, the blessed one, was thought of by the sages engaged in sacrificial sessions; the great river, pleased with (their) devotion resorted to (i.e. flowed towards) the eastern direction. (This stream of) Sarasvatī flowing to the east was called Prācī. O great king, listen to this another great wonder on the earth. We have heard that a brāhmaṇa, Maṅkaṇaka (by name) was injured by the tip of a darbha. From that wound on his palm, it is said that the juice of vegetables flew. Seeing that juice of vegetables, he, overcome with joy, danced. Then, when he started dancing, all the mobile and immobile world being deluded by his lustre, (also) danced.

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1. *Prācī*: The stream of Sarasvati flowing to the east was called Prāci.

Gods like Indra, and sages with penance as their wealth, requested Brahmā to do that by which he would not dance. O King, for the sake of the sages, Brahmā directed Rudra, "O Śiva, speak (to him) in such a way that he would not dance." Rudra, having gone (there) saw the sage overpowered with joy (and said): "O best brāhmaṇa, why are you dancing? With you dancing, the entire world is dancing."

138a. Restrained by him, this best sage, (who was) dancing said:

138b-147. "O god, do you not see the juice of vegetables flowing from my hand? Seeing it, and filled with great joy I am dancing." The god laughed and said to the sage deluded with passion: "I am not being amazed, O brāhmaṇa, observe me (properly)." O Kaurava, the best sage, thus addressed by the great god then thought: "Who is this one who has stopped me?" Śiva struck his thumb with his own finger. Then, O king, from the wound, ashes white like snow, oozed out. Seeing it and being ashamed, he fell at his (i.e. Śiva's) feet, and said: "I do not regard anyone else greater than Rudra. O Trident-holder, you are the recourse to the movable and immovable world. The learned say that you have created all this; and at the time of the deluge everything enters you again. Even gods cannot know you properly; then how can I? All gods, even Brahmā and others are seen in you. You are all (in all) of the gods, you are the doer and you get things done. Due to your favour only all gods become fully fearless here". The sage, thus praising Mahādeva, saluted him and said: "Revered one, by your favour penance does not wane here".

148-149. Then god (Śiva), being pleased, again said to the sage: "O brāhmaṇa, by my favour may your penance increase thousandfold. With you I shall always live here by the Prācī, the very auspicious stream of Sarasvatī—especially more so at this holy place."

150-151. For him, who casts his body at the northern bank of Sarasvatī, nothing would be inaccessible in this and the next world. Again, he who is intent on muttering prayers at the bank of Prācī, does not die. (On the contrary) being floated (i.e. saved) he attains great fruit of the horse-sacrifice.

152-154. That best brāhmaṇa, an ascetic, emaciating his body by means of restraints and fasts, subsisting on water, wind and leaves, sleeping on the sacrificial ground, and also following other restraints individually, with his body purified, reaches the highest place of Brahman.

155-157. Formerly Brahmā said that whatever (piece of) gold (even of the size of) a sesamum is offered at that sacred place is equal to the offering of Meru. Those men who make the Śrāddha-offerings at that holy place go to heaven along with twentyone (members of) their family. It is an auspicious holy place for the manes; they, rescued here with the presentation of one obsequial rice-ball by their son, will go to heaven. Again (i.e. after that) they do not desire (any) food, and go along the path of salvation.

158-161. Hear as to how Sarasvatī obtained this ancient status. In olden times Sarasvatī was (thus) told by gods including Indra: "You should flow in the western direction towards the shore of the salt sea. Taking this Vaḍavāgni, drop him into the sea. When this is done all gods will be fearless; otherwise (i.e. if the fire is not dropped into the sea), this will burn (the gods) with his lustre. Therefore, protect the gods; for a long time they are afraid of him. O you of beautiful buttocks, be a mother to the gods; grant them fearlessness."

162-165. That goddess thus addressed by that mighty Viṣṇu said: "I am not free; let my father, the supreme being, choose (me to do the job); I am a maiden having a vow; I always obey his order; without the command I would not move even a step; therefore, O (gods), find out some other way." Knowing her intention, they, having approached the grandsire, said to him: "O grandsire, no one except your daughter, the faultless maiden, can take the Vaḍavāgni (to the oceans)."

166-167. (Brahmā then) having brought Sarasvatī and having placed her in his lap and having smelt at her head, said to her affectionately: "O goddess, the gods have asked me to tell you, the glorious one, to carry and drop this Vaḍavāgni into the salt sea."

168-172. Having heard those words of her father, the girl, of a helpless mind, wept like a segregated osprey. Her face,

turbid with tears of grief, appeared like a white blooming lotus sprinkled with drops of water. Seeing her like that, all gods, led by the grandsire (i.e. with the grandsire being preeminent), were overpowered by grief. Then having propped up her heart tormented with grief, the grandsire said to her: "Do not weep; there is no cause of fear for you. Due to the prowess of gods you will get respect. O daughter, taking the fire (to the sea) drop it into it."

173. Thus addressed, that girl with her eyes bedewed with tears, having saluted the lotus-born (i.e. Brahmā), said: "I shall go."

174. She was again told by them (i.e. the gods) and also by her father not to entertain fear. Giving up fear, and with her mind pleased, she set out.

175-218. At the time of her departure the world was filled with the auspicious sounds of conchs and drums and of (other auspicious (musical instruments). She, the blessed one, had put on white garments, was decorated with white sandal, and adorned with a radiant necklace resembled white lotuses. Her face was like the full moon, her long eyes resembled lotuses; she filled the white fame of the lord of gods in the ten quarters. With the lustre in her heart she, illuminating the entire world, went out. Gaṅgā following her, was thus addressed by the excellent one: "O my friend, I shall see you again, where are you going?" Gaṅgā, thus addressed, said to her in sweet words: "O auspicious one, when you will go to the eastern direction you will see me. You will be surrounded by gods. I shall have your sight (i.e. I shall see you) after turning to the north; you of a bright smile, give up your grief. O Sarasvatī, I who will turn to the north will be auspicious; (so will you be when) you turn to the east. O you of a good vow, those men who perform there a hundred auspicious sacrifices by means of a bath, offering presents and Śrāddha, and also inexhaustible oblations to the manes, are free from the three debts. They will go along the path of final bliss. There is no doubt abaut it." Then Gaṅgā again said to her: "May I see you again; go to your own residence; O sinless one, you should remember me." In the same way, Yamunā too, and charming Gāyatrī along with Sāvitrī saw their friend off. Then the high-minded Sarasvatī, dismissing the gods and becoming a river

appeared in Uttaṅka's hermitage; after having put down that form under an Indian fig-tree, the revered one descended there in the presence of gods. That tree, of the form of Viṣṇu, is always revered by gods. For obtaining (desired) fruit this very glorious tree should always be waited upon by brāhmaṇas. It is extended with many branches and is like another Brahmā. Various words of the brāhmaṇas and gods with their hearts tinged by emotion, who have entered the hollows (of) and huts (near) the tree are heard. The tree though having no flowers appears to be flowered. The excellent river looked splendid with flowers like jasmine and *campaka* and with auspicious parrots sticking to (i.e. perching on) the branches, and with fragrant *ketaka* flowers. By means of the cuckoos she appears to have put on a garland, and due to the foam she appears to have flowers—as Gaṅgā appears with Śiva similarly she appears with the fig tree. Remaining in that water there she said to god Janārdana (i.e. Viṣṇu): "Give that fire, I shall obey the order of the god." Viṣṇu thus addressed, said to her: "You need have no fear of getting burnt; you yourself should drop this royal fire, this Vaḍavāgni, after having taken it to the western ocean, O auspicious one. If you go in this way you will reach the water of the ocean. Govinda, having placed the fire into a golden pot, put it into the interior (i.e. water) of Sarasvatī. That (goddess) of beautiful buttocks, that great river, taking it went towards the west, and having disappeared (from there) reached Puṣkara. The pure great river rose on the boundary-mountain and came to the big Puṣkara-forest, which was resorted to by the gods and Siddhas (semi-divine beings), and where the grandsire had performed a sacrificial session, for the success of principal sages. She rose after having inundated all the pools into which Brahmā had made (offerings of) the sacrifice. She, very auspicious, rose like that in the sacred place Puṣkara. Therefore, it is said to be filling up with wind, the life of the world. That great auspicious river, that goddess Sarasvatī that destroyed the sins of mortals too, reaching that auspicious holy place remained there. Those of auspicious deeds who see Sarasvatī remaining at Puṣkara, do not have a very fearful downfall. And again that man, who bathes there with devotion, having reached Brahmā's world enjoys with Brahmā. He, again, who gives curds pleasing to the mind, he too, reach-

ing Agni's world, enjoys excellent pleasures. He too, who gives with devotion, an excellent garment to a brāhmaṇa, obtains ten-fold the fruit of the present of a garment. That man of a pure intelligence, who having bathed in the Jyeṣṭha Kuṇḍa, offers oblations to the manes, frees all of them even from hell. The son of Brahmā said: "What other sacred place would a man desire after having reached the auspicious Sarasvatī at the holy place of Brahmā? Therefore a man who bathes (but) once in the Jyeṣṭha Kuṇḍa, obtains all that fruit that he would obtain after having bathed in all (other) holy places. What is the use of prolixity in this matter? The sacred place is an auspicious course. He who has obtained this triad, has obtained the highest station. He who bathes and makes offerings at the holy place in Kurukṣetra at the proper time and gives money to a brāhmaṇa in the bright half of Kārtika or of Vaiśākha or at the time of lunar or solar eclipse, obtains unending happiness. 'Of the bathing places, the sacred places described by the best sages, this is the most meritorious'—so said the grandsire. He who having bathed in the Madhyama Kuṇḍa on the full-moon day of Kārtika, gives money (to a brāhmaṇa) obtains the merit (that accrues by the performance) of Aśvamedha. In the same way a man, who takes a bath with devotion in the Kaniṣṭha Kuṇḍa, and gives a beautiful small dwelling to a brāhmaṇa, quickly goes to the world of Agni; and along with twentyone members of his family enjoys a great fruit there. Therefore a man should, with all efforts, make up his mind to go to and to reach Puṣkara—where having reached Puṣkara forest Prācī Sarasvatī, is called Mati, Smṛti, Śubha Prajñā, Medhā, Buddhi and Dayāparā.

219-221. These six are said to be the synonyms of Sarasvatī. Since the time Sarasvatī became Prācī, those, who remaining on the bank, even see the water there, also obtain the fruit (of the performance) of *Aśvamedha*; and a man, who getting down there (i.e. into the water) bathes with devotion, would become the follower of Brahman.

222-239. He, too, who there worships his manes with vegetables etc. obtains many pleasures due to their prowess; and men who offer a śrāddha there according to the rules, take their dead ancestors to heaven from the painful hell. The dead

forefathers of him who after having bathed there offers them water with sesamum and mixed with darbhas are pleased. Of all the holy places this one is declared to be uncommon; therefore it is known to be the first of all the holy places. It has remained as an abode of sport for righteousness and salvation; again it is connected with Sarasvatī and is superior in merit. It is the giver even of the four goals of human life, viz. *Dharma*, *Artha*, *Kāma* and *Mokṣa.* Even those men who enter the water here for the destruction of their sins, easily obtain the fruit equivalent to the presentation of a cow. The wise say that it is equal to the offering of gold. The dead ancestors rescued there by the son by presenting libation of water and balls of rice, go to heaven even if they had stayed in hell. Those men who drink the water of Sarasvatī at Puṣkara obtain the inexhaustible worlds adored by Brahmā, the lord of the universe. At Puṣkara, the Sarasvatī has become a flight of steps (leading) to heaven. She, the great river, residing at various places, is capable of being reached by men of religious merit, sages knowing the essential nature of righteousness. Therefore, that pure goddess is present everywhere—especially at Puṣkara, for she is pure, most pure. The auspicious river Sarasvatī has remained easily accessible in the world; but at Kurukṣetra, Prabhāsa, so also at Puṣkara, she is the best. That holy place is said to be the best of all the holy places on the earth. It is (said) to accomplish the four (goals of human life) viz. *Dharma*, *Artha*, *Kāma* and *Mokṣa*. He, who having reached Prācī Sarasvatī, desires (to go to any) other holy place, having abandoned nectar in his hand longs for poison. She is said to be the greatest in Jyeṣṭha (Puṣkara and) mediocre in Prayāga; from there a wise man should go to the less important (i.e. the Kaniṣṭha) to the south. He should take bath in all these three (pools), should also go round (them); to him who gives the water of these with sesamum to his dead ancestors, they being pleased again (i.e. in return) give him unlimited fruit. He, who after having bathed and having become restrained, always sees the grandsire in natural or reverse order, either jointly or separately (gets unlimited fruit).

240-251 a. One who desires (to go to) Brahmā's world should always bathe in Puṣkara. The three projections and the three white streams of Puṣkara are well-known. We do not know its cause.

(The three pools are): Kanīyāṁsa (or Kaniṣṭha), Madhyama and the third is the Jyeṣṭha Puṣkara. The white streams are known as Śṛṅgas. A man, who, with his desires for *Dharma, Artha, Kāma* and *Mokṣa* unsatiated, casts his body there undoubtedly gets salvation; one, who being devout and restrained, and having bathed there gives an auspicious cow purified with sacred prayers to a brāhmaṇa obtains (i.e. goes to) the worlds giving salvation. What is the use of prolixity in this matter? He, who even at night, after bathing offers money to a suppliant obtains endless happiness. The best sages recommend making offerings of sesamum there. A bath (there) on the fourteenth of the dark half is prescribed. One who being self-subdued offers a round lump of food with an oil cake or jaggery to the manes goes to their world. Having reached Puṣkara forest, Sarasvatī, the very charming one, disappeared and went from there. Then she proceeded towards the west and not far away from that Puṣkara, she reached the Kharjūra-forest, delighting the minds of the sages, full of flowers in all seasons, and resorted to by the Siddhas[1] and the celestial singers. She came to be known as Nandā, the best among rivers. She was possessed of fish, aligators, and large fish and full of pure water.

Sūta said:

251b-253. Then Devavrata (i.e. Bhīṣma) said: "O brāhmaṇa, which is that other excellent river, viz. Sarasvatī named as Nandā? I have curiosity (to know) about it, as to how this best river came about, and for which reason she was produced." Thus addressed, Pulastya started to tell Bhīṣma the old story as to why she was called Nandā.

Pulastya said:

254. There was a king Prabhañjana, who followed the vow of a Kṣatriya. He, the powerful one, proceeded to kill deer in the forest.

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1. *Siddhas*: Semi-divine beings supposed to be of great purity and holiness, and said to be particularly characterized by eight supernatural powers called Siddhis, viz. Aṇimā, Laghimā, Prāpti, Prākāmya, Mahimā, Īśitva, Vaśitva and Kāmāvasāyitā.

255. Then he saw a female deer staying in that thicket; he struck her, that came in front of him, with a very sharp arrow.

256. Looking in all directions and seeing him with an arrow in his hand she said (to him): "O fool, why have you done this wicked deed?

257. I, bending down, was just giving a suck to my son. I not entertaining fear from any quarter, was quickly struck (by you) through greed for (my) flesh.

258-259. O king, I have formerly heard that one should not kill a deer when it is suckling or concealing a young one (i.e. pregnant) or is mating privately. When I was breast-feeding this my son you struck me who am innocent and who had come to this forest, with an arrow like Indra's bolt.

260. Therefore, O you of wicked mind, you will become a carnivorous animal. Be a tiger in this forest full of thorns."

261. Hearing the curse thus pronounced on him, the king stood before (her). Being afflicted, and joining his hands in supplication the king said to the female deer:

262. "I did not know that you were giving a suck to your son (i.e. your young one). O good one, I struck you through ignorance; being well-reconciled (please) be gracious.

263. O female deer, tell me when I shall abandon the tiger's form and shall (again) get the human form? (Tell me) how I can get free from such a curse."

264-267. Thus addressed by him, the female deer said these auspicious words to him:"O king, at the end of a hundred years, having had conversation with Nandā as a cow, your curse will come to an end." When these words were uttered by the female deer, the king turned into a tiger having the weapons like nails and fangs and extremely fierce. He, a quadruped remained there, killing and eating beasts, and also the bipeds whose turn of fate was ordained by death. Thus he, condemning himself and eating flesh of beasts, passed a hundred years in that forest.

268-270. "When shall I again become a human being? I shall not (again) do such a vile deed causing a debased birth.[1]

1. *Viyonikaraṇa*: Causing an ignominious or debased birth.

Running and hunting through greed for flesh I obtained, along with a calamity, a sight causing fear to human beings, and painful to beasts and human beings.

271-284. Though born in a sinless family of the good, I am made wicked by a sin, and my form is changed. Mark (how) time changes. So I have no good deed (to my credit). Only the condemned violence (stands to my credit). It leads to grief, and no freedom is possible. How will (the words of) the female deer come true?" When a hundred years passed as he was living in the forest, once a herd of cows came there for (eating) grass and (drinking) water. It remained there in cow-pens or enclosures, and remaining in the neighbourhood of the forest it filled it with the sound of rumination. The forest was crowded with excited cowherds and trees. At night it had the sound of the bamboos and was auspicious to the cowherdesses. When he was thus staying in the group of the date-trees, a cow by name Nandā (came there); she was delighted, glad and (well-) fed; she was the chief of the herd of cows; her complexion was (white) like that of a swan; her udders oozing (milk); her skin was thin; her throat was dark-blue; her nose was long; her lovely body was ornamented[1]; her neck was white; her neighing was sweet like (the jingling of) a row of bells. Fearless, she grazed at the front of the entire herd; going to a place covered (with grass), she, the virtuous one, moved freely and ate the grass secretly. On the bank of the river there was another mountain named Rohita, which was having many dens and valleys and caves and which was frequented by many beasts. In its north-east region, in an inaccessible place, which was fearful, full of grass, impassable and rough, which was difficult of access, terrible and causing horripilation, which was scattered over with dear and lions, which was resorted to by many beasts of prey, which was dense with creepers, trees etc., which was resounding with (the cries of) hundreds of female foxes, lived a fearful tiger taking any form and causing fear, with his shoulders besmeared with blood and having weapons in the form of fearful fangs and nails. (There was a cowherd) named Nanda, who was righteous-minded.

1. *Vibhakta*: Ornamented.

285-287a. He was engaged in the good of the cowherdesses. He protected his wealth of cows with long blades of grass with their tips uncut. That cow Nandā, separated from the herd through desire for grass stood before him. The tiger rushed to her and said "Stop, stop. You are decreed to be my prey today; and O cow, you have come (to me) on your own."

287b-289. Hearing the tiger's words which were cruel and caused horripilation, that cow, full of love and with a stammering tone, affectionate towards her calf and being scorched by grief for her son (i.e. her calf), weeping piteously, disappointed in seeing her son, remembered her good calf, of a white complexion and resembling the moon in radiance.

290-292. The tiger, seeing that cow piteously and very much grieved, said these fearful words to her: "O cow, why are you weeping? Luckily you have come to me; accidentally you have become my prey. The life of you weeping or laughing is in (my) possession. In the world one enjoys what is ordained; O cow, you have come of your own accord. Your death is ordained for today only; why do you bewail in vain?"

293. The tiger again asked her: "Why did you weep? I have a great curiosity in this matter. So (please) tell me."

294. Having heard the tiger's words, Nandā said these words: "O you (tiger) who changes your forms according to will, please forgive me.

295. Salutation to you. Having met you the (beings in the) world have no protection. I am not lamenting for my own life; I have to meet death.

296-301. One that is born is sure to die, and one that is dead is sure to be born. There, O lord of beasts, I am not grieving over an inevitable thing. As even all gods, being helpless, are sure to die, therefore, O tiger, I am not the one to repent for my life. But O good one, I wept through love (for my calf) and (consequent) distress. There is torment in my heart, please listen to it. O king of beasts, I brought forth (a calf) in my youth. My calf—my son, is liked by me and is my first-born. My calf sucks milk and does not yet (even) smell grass. He is tied in the cowherd's residence, and being hungry is waiting for me. I am bewailing him; how will my son live. Overpowered by my love for my son I desire to give him a suck.

302-315. Having given him a suck and having licked him on his head, having handed him over to my friends and instructed them about proper and improper (things for him), I shall again come back; then you will eat me as you like." Hearing Nandā's words, the lord of beasts spoke again: "What have you to do with your son (now)? Why do you not think about your death? All beings, on seeing me, are frightened and die, but you, full of pity, are saying 'O son, O son.' Sons, penance, gifts, mother, father, preceptor—none of these can save a person oppressed by death. How will you come back after having gone and seen that cow-house full of the cowherdesses, charmingly resounding with (the sound of) bulls, adorned with young calves, ornament of the divine world, and undoubtedly resembling the heaven, always joyful, divine, worshipped by all gods, which is (most) pure of the pure and (most) auspicious of the auspicious, which is the (most) sacred place of all the sacred places, which is the most blessed of all blessed things, (which is) endowed with all qualities, and is a great abode of the lord, which is known as the matchless heaven on earth among all the sacred places, where poverty is driven away by the sound of churning made by the cowherdesses, and (by the sound) of the young calf, and also by the lowing of the cows, where the calves desiring (to meet) their mothers low piteously, which is protected by the brave cowherds, exerting in fighting with arms, where there is the sound of excellent music and dance, which resounds with clapping (done) with joy, and with the calves moving here and there, which shines like a lake with moving lotuses, which is a pleasing abode of Lakṣmī and which is crowded with delighted and nourished people and which resembles the world of cows? O good one, let my five elements (i.e. the five elements in me) drink your blood. I shall not make them sad merely by speaking (to you)."

Nandā said:

316-324. O lord of beasts I am like this, a cow who has brought forth her first calf; (please) listen to my words: Seeing my friends, my young calf, the cowherds (who) protected me, and taking my leave of the cowherdesses and especially of my

mother, I shall surely come back; if you trust me, leave me. If I do not come back, I shall be tainted by that sin that accrues due to the murder of a brāhmaṇa and of the mother and father. If I do not again come back I shall be tainted by that sin which the hunters or barbarians or those that administer poison, commit. If I do not return again, I shall be tainted by that sin of those who cause trouble to the cows and beat their wife (wives). If I shall not come back again I shall be tainted by the sin of him who, having given (i.e. promised to give) his daughter to one, desires to offer her to another man. If I do not return again I shall be tainted with the sin of him who drives unfit bulls over a rugged (surface) or who creates interruption when a story is being narrated. If I do not come back again I shall be tainted by the sin of him, whose friend, having come to his house, goes back disappointed. (I shall be tainted) by such terrible sins (if I do not come back; therefore) I shall come back again.

325-333. Having comprehended the agreement the tiger again spoke (these) words.

The tiger said:

O young cow, by means of your oaths an understanding (now) has been produced (i.e. reached) between us. Perhaps having gone (back) you may think, 'This fool has been duped by me'. In this matter (of oaths) also, some say that there is no sin in (taking and then breaking) a promise by oath (given to) ladies, in case of marriages and freeing cows, and when there is a danger to one's life; but you should not believe (in such words). In this world certain heretics or fools who regard themselves to be wise, will confuse your mind in a moment as if put on a wheel. Mean persons, with their minds covered with ignorance and not well-versed in the scriptures delude people with accounts based on false logic. The very clever ones show what is false to be true, as those who know surprising acts show low and high parts on an even surface. Generally a successful person does not respect his benefactor; a calf seeing the loss of milk abandons his mother. I do not see anyone in this world who returns a (good) turn; the design of everyone who is successful becomes changed. Formerly the sages, gods, demons

and men mutually made promises by oath; we do not honour them.

334-335. King Vaivasvata (i.e. Yama) cuts off half the merit of him who swears by truth in the presence of gods, fire or (his) preceptor. Let you not think that this one is deceived by your oaths. Do all that you indicated now.

Nandā said:

336-338. It is so, O great king, who is able to deceive you? He who will deceive others will have deceived himself.

The tiger said:

O young cow, affectionate towards your son (i.e. your calf), look (here). Go to your son. Giving him a suck and having licked him on the head, having seen your mother, brother, your friends and relatives, keep(ing) truth in the fore (i.e. honour truth and) come back quickly.

339-344. That truth-speaking cow affectionate towards her calf, having thus taken an oath and being permitted by the lord of beasts went to (the cow-house). Her face was bedewed with tears; she was helpless; she was weeping and extremely distressed; she was lowing and had fallen into the ocean of grief; she was repeatedly weeping, being unable to protect herself like an elephant whose leg was seized (by an alligator) in a lake. She reached the cowpen situated on the green river. Seeing her weeping calf she ran to him, approaching (i.e. she approached) that young one with his eyes full of tears. The calf, reaching his mother and (being) apprehensive asked her: "I am not finding (you) in your (usual) spirits, or fortitude, today; your eyes appear dejected, you appear to be very much frightened."

Nandā said:

345-348a. O son, drink (the milk from) my breasts today. If you ask the cause (of my dejection), I am unable to tell it (to you). Satisfy yourself as much as you like. O son, this is the last (time you have the) sight of your mother. It will be difficult to have it hereafter. Today I am alone (here with you). Having sucked my udders today, whose udders will you suck in

the morning? O son, abandoning you I have to go, since I have come here with a binding by oath. I have to give up my life to a tiger who is emaciated with hunger.

Hearing the words of Nandā the calf said (these) words:

The calf said:

348b-350. I shall go there where you desire to go. There is no doubt that my death with you (i.e. when you die) is praiseworthy, (for) being (left all) alone and being unhappy, I have to die. O mother, if the tiger eats me up with (you), then I shall certainly have the same path as those who are devoted to their mothers have.

351-355. Therefore I shall certainly accompany you. There can be no doubt about it; or O mother, you remain (here); let me have the bindings by oaths. What is the use of the life of me who is separated from (my) mother? In the forest, who will be the protector of me who has never had a protector? For children, living on (their mothers') milk there is no relative like a mother. There is no protector like a mother; there is no asylum like a mother; there is no love (i.e. there is none who loves) as a mother (does); there is no face like (that of) a mother; there is no god like a mother—in this or the next world. Such is the great law made by the creator. Those sons who remain in it (i.e. follow it) reach the highest place.

Nandā spoke:

356-370. O son, only my death is ordained; (therefore) you will not come (with me); the death of some other being does not take place by the death of someone else. Carry out, O son, this excellent, last message of your mother; then have a desire to hear (i.e. listen to what I say). My dear child, do not be careless whenever you move on a watery place or on ground. Due to negligence all beings perish. There is no doubt about this. Do not, through greed, graze (i.e. eat) the grass that exists at a difficult place; for everyone perishes through greed in this or the next world. Deluded by greed, O son, beings enter an ocean or a forest. Even a learned man would undertake a very wicked deed through greed. Men may perish through (these) three—greed, negligence, trust. Therefore one should not

be greedy, one should not be careless and one should not trust (others). O son, one should always protect oneself with great care from all beasts of prey and from danger from barbarians or thieves. O son, the perverted minds of animals of foul birth though staying together cannot be known. You should not trust animals armed with claws, and rivers, horned animals, persons carrying weapons, so also ladies and servants. You should not trust an untrustworthy person; nor should you very much trust a trustworthy person. Fear caused by trust cuts off even the roots. One should not even trust one's strongest body with the mind frightened. Through the negligence of a sleeping or intoxicated (person) they may carry him to a very secret place. One should carefully inhale the smell of every place (where one goes, for) cows perceive through smell and the kings perceive with the eyes of the spies. One should not stay all alone in a fearful forest; and one should think of righteousness only. You should not be dejected; for one is sure to die. As a traveller stays (i.e. rests) by resorting to a shadow and having rested proceeds—in the same way beings come together (and are separated). The entire world is perpetuated because of a son (only); then how do you all alone bewail in this matter? Just give up your grief and follow my words (i.e. advice).

371-372. She, having smelt the son (the calf) on his head and having licked it, and overcome with great grief, with her eyes full of tears, (and) repeatedly heaving hot sighs like a female serpent, appeared to see the world as a void without her son.

373. As if sunk into dense mud she ramained there disheartened.

The cow bewailing again said these words to her son:

374-376. There is no (object of) love like a son; there is no happiness like (i.e. except that obtained from) a son; there is no (object of) affection like a son; there is no resort like a son; For a sonless person the world is a void, there is unhappiness in the house of a sonless person. The (best) world is obtained through a son; a sonless person goes to hell. People say these words: Indeed sandal is cool; (but) the embrace of a son's body is much cooler than sandal.

377. Thus narrating a son's merits, and seeing him again

and again, she hurriedly took her leave of her mother, friends and cowherdesses.

(*She said*:)

378-386. A tiger approached me who was grazing before the herd; he freed me by binding me with the oath that I would go (back) there. With the promise (i.e. promising him) that I would again go there, I have come (here) to see my son, my mother, my friends and my cowpen. O mother, (please) forgive all that I did through ill behaviour. This child (i.e. this calf) is your grandson (i.e. your daughter's son); what else should I say in this matter? O Vipulā, Campakā, O mother, O Bhadrā, Surabhi[1] Māninī, Vasudhārā, Priyānandā, Mahānandā, Ghaṭasravā, O you magnanimous ones, please forgive me whatever I did knowingly or unknowingly and whatever else I did. All of you are endowed with all virtues; all of you are the mothers of the world; all you are always the givers of all things; (please) protect my child. Protect my son who is helpless, alarmed and miserable. O sisters, look after my son who is tormented with grief of (separation from) his mother. O magnanimous ones, forgive me; since you will look after my helpless, poor son like your own sons, I, resorting to truth (i.e. to keep my promise), am going (to the tiger). My friends should never very much worry (about me). When (just) this first son is born to me, my death has stood before me (i.e. is imminent).

387. Hearing the words of Nandā, her mother and friends who were (already) grieved, were very much dejected, and being amazed uttered (these words):

388-393. "Oh ! it is a great wonder that the words of the tiger have made you undertake a terrible act; you are truth-speaking. Having deceived the very fearful one by oaths and true words (i.e. promises), carefully avoid him; you should in no case go (to him). O Nandā, you should not go at all; (in going to him) you are failing in your duty, since you are going (there) through greed leaving your young calf (here). In this case there runs a verse related formerly by sages knowing the Vedas: There is no sin (in getting oneself bound) by oaths when there is a danger to one's life; if by telling a lie the life

1. *Surabhi*: The divine, desire-yielding cow.

of a being can be saved (then) (telling) a lie is (telling) the truth; truth may become falsehood (in such a case); there is no sin in taking oaths when ladies are concerned in (settling) marriages, for releasing cows (from danger) and when brāhmaṇas are in a calamity."

Nandā said:

394-396. I would certainly tell a lie to protect the life of others; I do not dare tell a lie for myself—(I shall) never tell it to save my own life. One adheres (i.e. remains all) alone in the womb, in death and in nourishment; one (all) alone enjoys pleasure or pain; therefore, I am telling the truth. The worlds are established in (i.e. rest on) truth; righteousness is established in truth; the ocean does not transgress its boundary due to being truthful in speech.

397-404. Having presented the earth to Viṣṇu, Bali resorted to the lower world; Bali was (thus) bound (by Viṣṇu) with a trick; (yet) he did not give up truth-speaking. When Vindhya, the lord of mountains with a hundred peaks, was growing, he was fixed (there only by Agastya) by means of truthful words. Heaven, salvation and hell are fixed in truthful speech. He who causes his speech to swerve from truth has lost everything. What sin has the thief, the imposter, not committed who considers himself otherwise than what he is? If I offend against my soul, I shall go to hell (like the imposter). King Vaivasvata cuts off half the merit of him (of such a person). Having bathed in the unfathomable pure water—in the holy place of truth and in the pool of forgiveness, one being free (from the bonds of Karma) goes to the highest place. If a thousand horse-sacrifices and truth are counterpoised, truth excels a thousand horse-sacrifices. Truth is well-known to have a great fruit; it is great, and free from sufferings; it is near the good; it is the family-wealth of the virtuous; it is the fruit of all the stages of (human) life. Since he who having well secured it, goes to heaven, how can he be abandoned by people in the society? (Therefore) do speak the truth everyday.

Friends spoke:

405-420. O Nandā, such as you are, you who are giving up your life difficult to part with, are fit to be saluted by all

sages, gods and demons. O auspicious one, what should we say (to you) who are the foremost in (practising) righteousness? There is not a single thing in the three worlds that cannot be had by this sacrifice (of yours); and we think that due to this sacrifice you will not be separated from your son. Nowhere calamities befall a lady of a virtuous mind.

Having seen the cowherdesses, having gone round the cow-pen, and having taken her leave of the gods and trees, that Nandā again proceeded (to the tiger). Having again and again prostrated herself before the earth, Varuṇa, Agni, Vāyu and the Moon, (so also) the ten quarter-deities, trees, constellations along with the planets she requested all of them: "May the Siddhas and the sylvan deities who have resorted to the forest, protect my son grazing in the forest. May all the trees like *campaka*, *aśoka*, *punnāga*, *sarala*, *arjuna* and *kiṁśuka* listen to the message of mine who is overcome with fear. (Please) protect as your own son, with love, my young lonely calf grazing in the dangerous forest, and an orphan—abandoned by his parents—and with his mind afflicted, wandering along this ground, weeping and very unhappy. You should protect with pity, in this great forest, my weeping son, overpowered with great grief and afflicted with hunger and thirst, desolate and lonely and feeling the world to be void."

Having thus given a message, Nandā, overcome with love for her son, scorched by the fire of grief, and torn asunder on seeing the son, separated like a Cakravākī, (or) like a creeper fallen from the (supporting) tree, like a blind person deprived of sight, staggering at every step she went to that place where the fearful flesh-eater (i.e. tiger) with his mouth wide open, having sharp fangs was (waiting for her). Just then her son, the calf, with his tail lifted, speedily came before his mother and stood before that lord of beasts. Seeing the son that had come there and death i.e. the tiger that stood before, the cow uttered these words:

421-423. "O lord of beasts, I, who remain in the vow of truth, have arrived. Now satisfy yourself at your sweet will by (eating) my flesh. Gratify your (inner) elements, drink my blood; and when I die eat up this child (i.e. calf) of mine."

The tiger said:

424-437a. O auspicious cow, welcome to you. You have told the truth. Nothing inauspicious ever takes place in the case of those who speak the truth. O cow, what you said before has come true by your coming back. That has made me wonder. 'How would she go when she has come?' (So I thought); (but) I sent you to test your truthfulness. Otherwise how would you have gone alive (when I had) taken your flesh? It has made me wonder that my search after (your honesty) has come true. Therefore by this truthful behaviour of yours, you are now freed by me; you are my sister and this your son is the nephew of me of the most sinful act and to whom advice has been given, O auspicious one. Worlds are established in (i.e. depend upon) truth; righteousness is established in (i.e. depends upon) truth. Due to truth a cow pours a stream of milk dear to oblations (i.e. useful in sacrifice). That cowherd who lives on your milk is most blessed. O auspicious one, those parts of land, and those creepers with grass (by which you move) are blessed. Those who drink your milk are lucky and blessed; they alone have done a good deed; they alone have obtained the quintessence of life.

Being convinced, the lord of beasts was greatly amazed. "Indeed gods have shown this warning to us. Seeing that truth is liked by the cows I have no desire to live. So (now) I shall do that act by which I shall be free from sin. I have eaten up hundreds and thousands of beings. What will be my condition on seeing such truth followed by the cow? I am a sinner, doer of wicked deeds, malicious and killer of animals; which worlds shall I go to by doing a very horrible deed? I shall go to holy places and have expiation for (i.e. shall atone for) my sin. (Or) having gone up a mountain I shall fall from it, or I shall enter fire. O cow, tell me in brief what penance I should practise for purifying (myself) from the sin. There is no time for prolixity."

The cow spoke:

437b-444. In *Kṛtayuga* penance is praised; in *Tretā* (*yuga*) they recommend knowledge; in *Dvāpara* (*yuga*) sacrifice is

praised; in *Kali* (*yuga*) they praise charity alone. Of all (kinds of) charity the best is to give fearlessness to all beings; there is no greater charity than this. He who causes fearlessness in all beings—movable and immovable, being free from all fear obtains the highest Brahman. There is no charity like harmlessness; there is no penance like harmlessness. O tiger, as all other feet (i.e. foot-prints) are absorbed in the foot(-print) of an elephant, similarly all virtues are absorbed in harmlessness. (A person practising harmlessness rests in) that shadow of the tree in the form of deep meditation which removes the three kinds of miseries;[1] its flowers are righteousness and knowledge and its fruits are heaven and salvation. The shadow of the tree in the form of deep meditation is laid down for one who is tormented by the three kinds of miseries. He is not again troubled by miseries and gets excellent bliss. Thus I have told you in brief the highest religious merit. You certainly have known all this; but are just asking me.

The tiger said:

445-449a. Formerly I was cursed by a female deer; and remained in the form of a tiger (i.e. was transformed into a tiger). Then due to my killing animals I forgot all the rest. Due to your contact and advice I have recollected (all that). As a result of this truth (fulness) of yours, you will obtain the highest position. I shall then ask you a question lurking in my mind. A full hundred years have passed since (the time) I have been thinking about it, O auspicious one. O you, adorning the heaven, due to your good luck you established on the path of the good have made the accumulation of virtue. O you of a good vow, tell me what your name is; (since) I am ignorant of (i.e. I do not know) it.

Nandā said:

449b-455. My master named me Nandā. (You should have said): 'Now I shall eat you'. Then why do you tarry?

1. *Tāpatraya*: The three kinds of miseries which human beings have to suffer in this world: (1) Ādhyātmika—caused by the mind; (2) Ādhidaivika—caused by fate and (3) Ādhibhautika—caused by animals.

Having heard her name to be Nandā, Prabhañjana, freed from the curse, again became (i.e. turned into) the king, endowed with strength and handsomeness. In the meanwhile, Dharma knowing her to be of a truthful speech, came there to see the milch-cow and said to her: "Pleased with your vow of truthfulness, I, Dharma, have come here. O Nandā, God bless you; ask for the most selected boon."

Thus addressed, that goddess Nandā, asked for a boon from him. "Due to your prowess let me, along with my son, go to the best place. Let this holy place be the best one giving religious merit to the sages. By your granting me the boon let this river be named after me as Nandā-Sarasvatī. This is what I solicit."

Pulastya said:

456-473. That moment only the respectable (cow) went to the auspicious place of the truthful ones. Prabhañjana too got that kingdom which he had formerly earned.

She was called by the name Nandā-Sarasvatī, on account of that (path) along which Nandā went to heaven. Sarasvatī again, inundating the earth went (i e. flowed) from that forest called 'Kharjūra', to the south. A man, who even while approaching (that place) utters her name, gets happiness while alive and after death moves in the sky. Those men of pious deeds who cast their bodies there, the happy persons, become Vidyādhara kings. For people on account of their bathing in and drinking the water of Sarasvatī, she becomes the flight of steps to heaven. Those, who, being well composed take a bath there on the eighth day (of a month), being immortal and very attractive, having reached heaven, enjoy (there). There Sarasvatī always gives good fortune (i.e. absence of widowhood) to ladies; and if one stays by her (i.e. observes a fast there) on the third day (of a month) she becomes the repository of good luck. One even is absolved of a heap of sins even by having a sight of her at that place. Those men again, who touch her should be known as the chief of the sages. A man becomes handsome by offering silver. This big, auspicious river, of auspicious water and the daughter of Brahmā and named Nandā flowed towards the south. Having gone (i.e. flowed) not far from there she has again turned to the other side, and having manifested herself forcibly

has stayed there. All the holy places and abodes (i.e. temples) that are (situated) on her holy banks are resorted to on all sides by sages and *Siddhas*. The gift of gold, or of a dwelling or of land made at the holy place of Nandā by people who have bathed there, creates inexhaustible fruit. The best sages also recommend the gift of grains or of wealth. Whatever is offered by men at the holy places is said to be an excellent cause of religious merit. A man or a woman, who undertakes fast unto death, carefully, at the holy places gets absorbed in his deity[1] and enjoys the fruit (of the fast) at his will in Brahmā's house. Those movable and immovable ones that die near that holy river, as a result of the destruction of (the bonds of) their deeds, would at once obtain the fruit of a sacrifice, which is difficult to obtain. Then she gives the fruit of virtue to men whose hearts are afflicted by such sorrows as birth etc. Men should with all their heart resort, with perseverance, to the great river Sarasvatī, the giver of religious merit.

CHAPTER NINETEEN

Conversation of the Seven Sages

Bhīṣma said:

1-6. I have heard the excellent (account of) the greatness of Puṣkara and Nandā. I have heard all that, viz. that a crore of sages came there and all became handsome on seeing the (reflections of their) faces in (the water of) Puṣkara. Tell me how they divided the portions of land. How did the magnanimous ones divide the sacred place? How did they fashion the other holy hermitages also? Viṣṇu first stepped on the sacrificial mountain. Then serpents of great (i.e. severe) poison fashioned a holy place there. Who first fashioned the well for the offering of balls of rice to the manes? How did Gaṅgā-Sarasvatī, going underground, flow towards the north? (Please) tell me how the

1. *Sāyujya*: Identification with or absorption, especially in a deity.

brāhmaṇas well-versed in the Vedas should undertake the pilgrimage of the triad of Puṣkara and what fruit accrues from it.

Pulastya spoke:

7-10. You have got ready with a great burden (i.e. volley) of questions. So please listen with a concentrated mind to the great fruit of (a visit to) a sacred place. He whose hands and feet and mind are well-controlled, and who has knowledge, penance and fame (to his credit) gets the fruit of (a visit to) a holy place. He who keeps himself away from accepting a donation, is content with whatever he gets and is free from egotism gets the fruit of (a visit to) a holy place. O lord of kings, he who is free from anger, is of a truthful disposition and of a firm vow, who looks upon other beings as himself obtains the fruit of (a visit to) a holy place.

11-12. This is a great secret of the sages, O best of Bharatas. Formerly at (the time of) Brahmā's sacrifice a crore of sages with severe penance came there and seeing (the reflections of their own) faces lived at Jyeṣṭha Puṣkara.

13-14. Having become extremely handsome the best sages overcome with great joy and desirous of seeing (the deities), having measured with the sacred thread that land in the four directions and thus having divided it into the various sacred places, lived there with great devotion.

15. The grandsire being pleased with them lived near them having made their division of (i.e. having divided) the crore and seeing the (land measured by) the wise ones (said to them):

16-18. "From today your merit will enhance. A man, who having come here, first bathes his body in the water (here) for (obtaining) handsomeness, will have undoubtedly turned this place into a holy place (with its effect spreading over) a circle (i.e. radius) of the length (i.e. measure) of a Yojana (a measure of eight or nine miles). Its breadth is half a Yojana and length is a Yojana and a half: this is the measure of the holy place that is introduced by the crore of sages."

19. By merely going to Puṣkara a man obtains the fruit of Rājasūya and Aśvamedha sacrifices, O lord of kings.

20-26a. The very holy Sarasvatī has entered Jyeṣṭha Puṣkara. On the fourteenth day in the first half of Caitra, O

lord of kings, gods like Brahmā, sages, divine beings with special faculties and divine singers go there. A man, who, engrossed in worshipping gods and manes, bathes there, obtains the (fruit of) having offered a cow. Those sages have thus made the (various) divisions of the holy place. Having satiated the gods and manes a man is honoured in Viṣṇu's world. Having bathed there a man becomes spotless like the moon; he obtains Brahmā's world and gets the highest position. The holy place named Puṣkara in the world of men is well-known in the three worlds as the destroyer of great sins. The thousands of crores of holy places reside in Puṣkara for (all) the three times (of the day), O you scion of the (Kuru) family.

26b-29a. O lord, Ādityas, Vasus, Rudras, Sādhyas with the hosts of Maruts, Gandharvas and celestial nymphs are always present there; where (i.e. at this holy place) gods, demons, brahmanic sages having practised penance got united with the divine and were endowed with great religious merit. All the sins of a person even desiring (to visit) Puṣkara are purified (and) he enjoys at the top of heaven.

29b-31a. Brahmā, liked by gods and demons and being very much delighted, always lived at the holy place. O great king, gods along with sages obtained great well-being and were endowed with great religious merit.

31b-33. The wise say that one, who, engaged in worshipping manes and gods, bathes there (gets) religious merit (which is) ten times more than (the one obtained by) a horse-sacrifice. If a person living in Puṣkara-forest feeds even one brāhmaṇa, by that food a crore (of) brāhmaṇas are worshipped and well-pleased. By that act he becomes happy here (i.e. in this world) and after death (i.e. in heaven).

34-41a. A person, who himself lives on vegetables or roots or any other (eatable), should, being free from jealousy, and with faith, offer the same to a brāhmaṇa. O best king, by (offering vegetables etc. to a brāhmaṇa) a man—whether he is a brāhmaṇa, or a kṣatriya or a vaiśya or a śūdra—gets the fruit of a horse sacrifice. The lake by name Puṣkara, belonging to the grandsire, gives religious merit to anchorites, siddhas and sages; from which (holy place) most auspicious Sarasvatī went to the great ocean; where (again) the first god, the great ascetic,

killer of Madhu (i.e. Viṣṇu) lives who is known as Ādivarāha (the first boar) and was worshipped by gods. Even those magnanimous ones who belong to the low castes go to the holy place of the grandsire (i.e. Puṣkara), and who bathe in it do not get an ignominious birth. We have heard that he who goes to Puṣkara especially on the full-moon day of Kārtika gets there an inexhaustible fruit. He who with his hands joined in reverance recollects the holy place (called) Puṣkara in the morning and evening, has (i.e. may be said to have) bathed in all holy places.

41b-46a. Whatever may be the sin of a man or a woman all that perishes merely by having a bath in Puṣkara. As the grandsire (i.e. Brahmā) is said to be best among gods, in the same way Puṣkara-tīrtha is said to be the first among the holy places. He, who, being restrained and pure, considering this, lives for ten years at Puṣkara, gets the (merit of) all sacrifices and goes to the world of Brahmā. One who maintains the sacred fire for a hundred years or one who lives at Puṣkara on (just) one full-moon day of Kārtika—(the religious merit of bath) is the same. Performing a sacrifice at Puṣkara is difficult. Practice of penance at Puṣkara is difficult. To give a gift at Puṣkara is difficult. So also residence at Puṣkara is difficult.

46b-49a. A brāhmaṇa, well-versed in the Vedas visiting Puṣkara and bathing there attains salvation and by offering a Śrāddha becomes the saviour of his manes. (If) a brāhmaṇa in name only goes to Puṣkara and offers Sandhyā[1], (it may be said that) he has offered Sandhyā for twelve years. There is no doubt in this (for) Brahmā himself has formerly said so. The defect mentioned by Sāvitrī is not produced in his family.

49b-53. A wife who offers, with a copper water-pot, water to her husband who offers Sandhyā, being released (from the cycle of birth and death) goes to heaven. Reaching the world of Brahmā she stays there for (an entire) day of Brahmā. One, who all alone goes (to Puṣkara), performs Sandhyā in due order with the water of Puṣkara put in a pitcher, has also performed Sandhyā for twelve years. There is no doubt about this. While he is making oblations to his manes his wife should

1. *Sandhyā*: The morning, noon and evening prayers of a brāhmaṇa.

be by his side. O best of kings, by him resorting to the southern direction the manes are satisfied for twelve years.

54-56a. With (the muttering of) Gāyatrī prayer, with (i.e. by offering) a ball of rice the manes are satisfied for a thousand yugas; and with (i.e. by offering) a śrāddha they get eternity. For this (i.e. śrāddha etc.) a man marries. Those (who say): going to the sacred place we shall offer the balls of rice with faith, obtain sons, wealth, grains and uninterrupted lineage. There is no doubt about this. This is what the grandsire said.

56b-60a. One would get (i.e. one gets) the fruit of the Agniṣṭoma sacrifice by satisfying manes and gods. O king, I shall also describe to you the hermitages; listen with a concentrated mind. Agastya has put up here a hermitage liked by the gods, of the seven sages, the brahmanic sages; so also the great hermitage of Manus. The beautiful city of the Nāgas is (situated) on the mountain-slope. O great king, I shall tell you in brief (about) the prowess of Agastya of immeasurable vitality; listen quite attentively.

60b-62. O Bhīṣma, formerly in the Kṛta-yuga there were very fearful demons, known as the Kāleya hosts, who were maddened with fighting. Resorting to Vṛtra they were eager to defeat gods. Then gods, being dejected, waited upon Brahmā. The highest lord, seeing all of them (waiting upon him) with the palms of their hands joined, said (to them):

63-65. "O gods, I have understood what you desire to be done. I shall tell you a stratagem (adopting) which you will kill Vṛtra. There is a generous-minded great and well known sage by name Dadhīci. All of you going together to him ask for a boon. He, of a righteous mind will grant it very gladly. All of you desiring victory should thus speak to him:

66-68. 'Desiring the good of the three worlds (please) give (us) your bones.' Casting his body he will give (you) his bones. With his bones fashion a very terrible great destructive weapon like the thunderbolt. That great divine missile, capable of killing the enemy is called *Aśani*. With that thunderbolt Indra will kill Vṛtra. All this I have explained to you; do all that (as explained)."

69-76. Then the gods, being thus addressed (by Brahmā),

sought his leave and led by Indra went to Dadhīci's hermitage. It was on the other bank of Sarasvatī; it was covered with various trees and creepers, resounding with the hummings of the bees like the sounds of the Sāma-singers; resounding with the notes of the *cakora*-birds[1] mixed with the notes of the male cuckoos; it was resounding with the cries of buffalos, boars, *sṛmara* and *camara*[2] deer, free from the fear of tigers and roaming at various places (in it); so also with trumpetings of female and male elephants in rut and resounding with the cries (of) the sporting lions and great tigers roaring loudly; so also it was resounding with the cries of peacocks secretly dwelling in various dens and caves. (Gods) came to Dadhīci's hermitage well-known like heaven. There they saw that Dadhīci having lustre like that of the sun shining with his body like the four-armed (Viṣṇu) with Lakṣmī. Having saluted and paid homage to his feet, all gods asked him for a boon as they were told by Brahmā.

77. Then that very well-known Dadhīci spoke thus to the best gods: "O gods, I shall do whatever is beneficial to you; I shall even cast my body."

78-81. Speaking thus to them, he, the greatest among the bipeds (i.e. human beings), abandoned his life. Those gods, along with Indra, took his bones to use them as required; and the gods, with their appearances pleasing in view of the victory, finding (i.e. going to) Tvaṣṭṛ told him (their) desire. Tvaṣṭṛ too, hearing their words, pleased in appearance and self-restrained, carefully fashioned the very powerful thunderbolt; and being delighted (on) having fashioned that missile said to (Indra): "O god, today reduce to ashes, with this excellent missile, that fearful enemy of gods (i.e. Vṛtra). Then with your enemies killed, you, remaining in the heaven along with the group of your attendants (the gods) happily rule over the three worlds." Thus addresed by Tvaṣṭṛ Indra, who was delighted and self-restrained, took that thunderbolt.

82-83. Then he, provided with the thunderbolt, and adored by gods, found out Vṛtra who had remained by covering the

1. *Jīvaṁjīvaka*: The *cakora* bird.
2. *Sṛmara* & *Camara*: Are kinds of deer.

heaven and the earth, who was all around protected by Kālakeyas[1] of big bodies and with their weapons ready and (looking) like mountains with their peaks.

84. Then O best of Bharatas, a great war, causing fear to the world, of the gods with the demons took place for a while.

85-86. A clanging noise of the swords repulsed by the raised arms of the heroes, was produced (there;) O king, with the bodies pierced, and the heads falling from the sky, the earth appeared to be covered by tāla-trees.

87. The Kāleyas, putting on golden armours, having (iron) beams as their weapons, and, looking like trees burnt by wild fire attacked the gods.

88. (The gods) could not put up with the force of them (i.e. of the Kāleyas) who were together forcibly rushing (to the gods); being defeated they (i.e. the gods) fled through fear.

89. Seeing them frightened and fleeing, and seeing Vṛtra strengthened, the thousand-eyed Indra became very much dejected.

90. Seeing that Indra (thus) overcome with dejection eternal Viṣṇu put his own lustre into Indra and increased his power.

91. The hosts of gods and all the pure brahmanic sages, seeing Indra (thus) strengthened by Viṣṇu, mustered strength.

92. Indra, who was (thus) strengthened by Viṣṇu along with gods and illustrious sages, became powerful.

93. Coming to know that the lord of gods (i.e. Indra) had become powerful Vṛtra cried very loudly. Due to his shouting, everything—earth, quarters, the sky, heaven, mountains—shook (up).

94. Then that great Indra, who was very much agitated, sank with fear on hearing that fearful, great shouting and quickly discharged his thunderbolt on his head.

95. He, who had put on golden flowers, struck by Indra's thunderbolt, fell down with a great sound in front (of Indra), like a very great mountain along with Mandara, released from Viṣṇu's hand.

1. *Kālakeyas/Kāleyas*: Name of a kind of demons.

96. When that greatest demon was killed, Indra, struck by fear, ran to enter a lake. He thought that the thunderbolt had slipped from his hand due to Vṛtra's fear, and did not notice Vṛtra (who was) killed by him.

97. All the gods along with the sages were happy and delighted and praised him (i.e. Indra); and the gods, agitated due to Vṛtra's murder, together quickly killed the remaining demons.

98-100. Being killed at that time by the gods, the great demons, with speed like that of the wind, and struck by fear, entered the vast ocean full of large fish and gems, and together held consultations. There some of them of a firm mind conceiving various remedies, and distressed with fear and tormented by the groups of gods, decided to destroy the three worlds. Due to their (imminent) contact with destructive death, they who were thinking there, had a terrible idea.

101-102. (They said:) "Those who are endowed with learning and penance should be destroyed (i.e. killed) first; and as all the worlds are sustained by penance, make hurry to destroy penance. Quickly murder those on the earth who are ascetics, well-versed in piety and wise; (for) when they are destroyed the world will be destroyed."

103-106. Thus all of them with their understanding and disposition lost, became very much delighted at (the idea of) the destruction of the world. They resorted to the inaccessible treasure of gems (i.e. the ocean) of great waves and the abode of Varuṇa. (Thus) having obtained (as their resort) the ocean, the treasure of water and (the abode of) Varuṇa, the Kāleyas became busy in the destruction of the three worlds. They who were very angry, devoured, at night, the sages that lived in the hermitages and auspicious abodes. They ate up one hundred and eightyeight brāhmaṇas in Vasiṣṭha's hermitage and also others practising penance in the forest.

107-110. Having gone to Cyavana's holy hermitage inhabited by brāhmaṇas, they ate up a hundred sages subsisting on fruits and roots. Doing such (things) at night, they entered the ocean in the day. Having gone to Bharadvāja's hermitage, they killed twenty restrained celibates subsisting on air and

water. In this manner the powerful demons, due to the might of their arms, rushed at night to devour the sages.

111-122. During a long period they killed many hosts of sages; and, O lord of men, men did not recognise them. The world distressed with the fear of the Kāleyas was without any sacred study, exclamation of Vaṣaṭ or sacrifices, festivals and (other sacred) rites and (therefore) without any exertion. O lord of men, men being thus destroyed, being frightened, and intent upon their own protection, ran into the ten directions. Some entered the caves, while others were scattered (i.e. ran here and there); some others, distressed with fear, gave up their life through fear. Certain very proud, brave, great archers strove hard to find out the demons; but they could not pursue them who had entered the ocean. They did not get much peace, and returned home. When there was (thus) slaughter in the world and when sacrifices, festivals and sacred rites were no more (observed), O lord of men, the gods, very much dejected, came back through fear to the unconquered Viṣṇu after having gathered together; and led by Viṣṇu, they held consultations. Then the gods who had gathered (there) said to Viṣṇu: "O lord of the world, you are our creator, protector and commander; you have created all this world—that which moves and that which does not move. O you lotus-eyed one, formerly, assuming the boar's form you took up (i.e. out) the earth that had disappeared (i.e. sunk into the ocean) for (the good of) the world. O you best of men, taking up the body (i.e. form) of Narasiṁha, you formerly killed the very mighty and foremost demon Hiraṇyakaśipu. Assuming the form of Vāmana, you threw out from the three worlds, the great demon Bali, who could not be killed by any being.

123-130. The gods killed the cruel demon Jambha[1] who was a great archer and caused disturbance in sacrifices. Such deeds, which are innumerable (were done by you). O killer of Madhu, you are the recourse of us who are very much frightened; therefore, O god, lord of gods, we are requesting you to (save) the world. Protect the worlds and Indra too, from great fear. The

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1. *Jambha*: The name of a demon killed by Indra; here, however, he is said to have been killed by gods.

beings of the four kinds act by your favour. Men are happy and the residents of heaven are happy because of the oblations offered to gods and manes. Thus people, depending upon one another and unexcited due to your favour and protected by you alone, act; and this very great fear has now come to the worlds; we do not know by whom the brāhmaṇas are killed at night; when the brāhmaṇas are weakened, the world will perish. O you of mighty arms, O lord of the universe, due to your favour let not all the worlds, protected by you alone, perish."

Viṣṇu said:

131-134. O gods, I know the entire cause of the destruction of the beings; and I shall tell (it) to you; being free from distress listen (to me). The very terrible groups (of demons) called Kālakeya, seeing Vṛtra killed by the intelligent Indra, (trying) to protect their life, entered the ocean. They entered the fearful ocean full of alligators, (and) at night killed the sages for the destruction of the world. As they are hidden (i.e. as they hide themselves) within the ocean, they cannot be destroyed. You should (therefore) think of destroying the ocean.

135. Hearing these words uttered by Viṣṇu and having met Brahmā, the gods went to Agastya's hermitage.

136. There they saw the magnanimous Agastya, of a blazing lustre and waited upon by the sages as the grandsire by gods.

137. Having gone to the noble, excellent, careful Agastya, the heap of penance due to his having done the deeds assigned to him, the gods said:

138. "Formerly you were the refuge of the worlds tormented by Nahuṣa. For the (good of the) people you deprived him, the thorn (i.e. troublesome) to the worlds, of the throne.

139. Due to his being angry with the Sun, the best mountain viz. Vindhya grew (in height); but not transgressing your words (i.e. obeying your order) he does not grow now.

140-141. As the world is covered with darkness, and the beings are afflicted with (the fear of) death, we, having come to you, the protector, are very happy. You are always the refuge of us who are very much afraid. Therefore, because you are the giver of boons, we shall today seek a boon from you."

Bhīṣma said

142. O great sage, I wish to hear in detail why all of a sudden Vindhya was filled with anger and why he grew (in height).

Pulastya said:

143. At the time of rising and setting, the Sun went round the great golden mountain Meru, the lord of mountains.

144-146. Seeing the Sun like that (i.e. going round Meru) the Vindhya mountain said to him: "As you go to the mountain Meru everyday and go round him, you should do the same to (i.e. go round) me (also)." Thus addressed, the Sun replied to the lord of mountains: "I am not going round the (Meru) mountain by my desire. This path is ordained for me by Him who created this world."

147. O you who torment the enemies, the (Vindhya) mountain who was thus told (by the Sun), being angry and desiring to block the path of the Sun and the Moon suddenly grew (in height).

148. Then all gods gathering together with Indra (and) coming to the lord of mountains warded (i.e. tried to ward) off the growing (mountain), but he did not do what they told him.

149. All those gods together went to the respectable sage Agastya residing in his hermitage and best among those possessing penance and piety, and having glowing power.

The gods said:

150-151. O best sage, this lord of mountains, Vindhya, being under the influence of anger, blocks the path of the Sun, the Moon and the Constellations. None else (except you) is able to ward him off.

Having heard these words of the gods, he went to the mountain.

152-154a. Having gone to Vindhya, he said to him who stood by him with respect: "O best of mountains, I desire that a passage be given (to me) by you; for some work I am going to the southern direction; (please) wait till I come back. O lord of mountains, after I return you may grow as you like."

Pulastya said:

154b-157. (Even till) today, Agastya has not returned from the southern region. You asked me and I have told you why Vindhya does not grow due to the prowess of Agastya. Now, O king, listen to me. I will tell you how all the gods, after going to the door of (the hermitage of) Agastya, killed the Kāleyas. Having heard the words of gods, Agastya said to them: "For what purpose have you come (to me)? What boon do you desire from me?."

158-159. Thus addressed by him at that time, the gods said to the sage: "We desire (to have) a wonderful boon (from you). O divine sage, O high-souled one, drink (up) the ocean. O great sage, we thus desire the great ocean to be fully drunk by you. Then we shall kill the army of god's enemies, called Kāleyas, along with their descendants."

160. Hearing the words of the gods, the sage said: "All right. I shall fulfil your desire which would cause happiness to the worlds."

161. O you of good vow, saying this he then went, along with the sages mature in penance, and gods, to the ocean, the abode of water.

162-165. Men, serpents, Gandharvas, Yakṣas and Kimpuruṣas (beings with human heads and forms of horses) desiring to see that wonder went after the noble sage. Then with them he saw the ocean roaring fearfully, as it were dancing with waves and leaping with the wind, as it were laughing with the heaps of foam and tumbling into the crevices, crowded with crocodiles (or sharks) and full of hosts of birds. Gods with Agastya, great serpents, Gandharvas, and noble sages reached the great ocean.

166-171. Having reached there the revered and best of the sages, Agastya desiring to drink (up) the ocean said to the gods and sages that had assembled there: "For the good of the worlds I will drink up the ocean. Do quickly what you want to do." Saying this much (i.e. these words), that angry Agastya drank up the ocean when all the world was watching. Gods with Indra, seeing the ocean (thus) being drunk up (by Agastya) were very much amazed and adored him with eulogies. (They said to him:)

"O you creator of the worlds, you are the protector and creator of us and (also) of the worlds. This flat world will be elevated by your favour." The great one being (thus) adored by the gods when the chief Gandharvas were shouting (joyfully), and being showered upon with flowers, made the great ocean void of water.

172-177. All the gods became very much delighted on seeing the ocean emptied (by Agastya); and holding divine and excellent weapons the gods, of great energy, killed those demons. They (i.e. demons) being thus killed by the noble, violent and roaring gods, were unable to bear the force of the high-souled gods. O you born in the family of Bharata, the demons who were making fearful sounds, being killed by the gods fought very fiercely for a while. They who were striving hard with their might were formerly burnt by the sages, whose souls were purified and were killed by gods. They (i.e. the demons) who had put on golden ornaments[1] on their chests and wore earrings and bracelets[2], when killed shone very much like blossomed *Kiṁśuka* trees. Some of the best followers of demon Kāleya, that remained (i.e. escaped being killed), tore asunder goddess earth and entered the lower region.

178. Having seen the demons killed, the gods praised the best sage with various words and said these words to him:

179-180. "O illustrious one, the worlds have obtained great happiness by your favour. The Kāleyas of a fearful valour have been killed by your lustre. O great brāhmaṇa, fill up (with water) the ocean, the promoter of the welfare of the world. Pour out again the water that you had drunk."

181-182. Thus addressed, the revered sage, best among the sages, said: "That water has been digested by me; you who strove (to empty the ocean should now) think of some other way for filling the ocean (with water)."

183-188a. Hearing these words of the great holy sage (all the) gods together became amazed and dejected. Requesting one another and saluting the best sage, all the beings and the brāhmaṇas went as they had come, O great king. Gods along with Viṣṇu, consulting one another about the filling up of the

1. *Niṣka*: A golden ornament for the neck.
2. *Aṅgada*: Bracelet.

ocean, followed (i.e. went to) the grandsire (i.e. Brahmā), and with the palms of their hands joined, all of them told him about the filling up of the ocean. Brahmā, the grandsire of the worlds said to them, who had gathered (there): "O gods, all of you (may) go as you like and as you wish; after a long period the ocean will go back to its original condition. The great king Bhagīratha, making his relations the cause (i.e. for the sake of his relations) will again fill up the ocean with the stream of the Ganges."

188b. Thus (i.e. having told them like this) Brahmā dismissed the gods and the best sages.

189-190. The lord who was pleased said to Agastya, the best sage: "You have performed this operation—the destruction of the demons—for gods; since you saved the gods, I am pleased with you, O sage. Ask for a boon that you desire to have; I shall grant it."

191-192. Agastya, thus addressed by Brahmā, saluted Brahmā (and said to him): "O god, I did this mission of the gods by remaining here. Let this hermitage be the best of all; and there is no doubt that when you say it will be so (i.e. best of all), it will be like that."

Brahmā said:

193-195. "Having had a pilgrimage to Puṣkara those men, who, having come here bathe in the pools here and satisfy (by making offerings) manes and gods and offer worship to gods which causes everything to be inexhaustible, and taking (in their hands) high and low materials of worship offer baked cakes[1] and small round cakes[2] to brāhmaṇas, will reside in heaven; the manes are satisfied with the śrāddha (offered here) till the submersion of the beings (i.e. final deluge).

196-200. He, who, having climbed up the sacrificial mountain, sees the outflow of the Ganges, pleases a sage with bulbs, roots and fruits, reaches the place of seven sages and enjoys happiness (there) for eternal years. The divine river flowing to the north has come up to Puṣkara. There is no doubt

1. *Śaṣkula*: A kind of baked cake.
2. *Apūpa*: A small round cake of flour, meal, etc.

that he who bathes here and is engaged in worshipping manes and gods, gets the fruit of a horse-sacrifice. O best of sages, he who feeds (but) one brāhmaṇa (here) has (indeed) fed a crore of brāhmaṇas; the food-and-drink offered here is inexhaustible. Whatever he desires, all that he obtains. A man who has just bathed here does not have an ignominious birth.

201-202. The place that I have given (you), O best of sages, will be the best among places, and the best sacred place of all sacred places. There is no doubt about it. All that sin of a man or a woman perishes merely by his (or her) having bathed here.

203-204. Having thus spoken, and having taken his leave of the best sage Agastya and of other sages, revered Brahmā, the grandsire of the worlds went (to his abode); and, O hero, Agastya too lived in his own hermitage. I have thus narrated to you the origin of the hermitage of Agastya.

205-211. O you born in the Kuru-family, I shall also describe to you the hermitages of the seven sages: These sages, viz. Atri and Vasiṣṭha, and Pulastya, Pulaha, Kratu, Aṅgiras, Gautama, also Sumati and Sumukha, Viśvāmitra, Sthūlaśiras, Saṁvarta and Pratardana, Raibhya, Bṛhaspati and Cyavana, Kaśyapa, Bhṛgu, Durvāsas, Jamadagni, Mārkaṇḍeya and Gālava, Uśanas and Bharadvāja, and the sage Yavakrīta, (also) Sthūlākṣa, Sakalākṣa, Kaṇva, Medhātithi and Kṛta, Nārada and Parvata, Svagandhi and brāhmaṇa Cyavana, Tṛṇāmbu, Śabala, Dhaumya, Śatānanda and Kṛtavarṇa, Jamadagni, also Rāma and Aṣṭaka and others, also Kṛṣṇa-dvaipāyana along with his sons and disciples, came to Puṣkara and in the hermitage of the seven sages, got engrossed in restraints and these ascetics were full of compassion.

212-216. (All these virtues, viz.) kindness, victory, courage, penance, truth, uprightness, pity, charity, muttering were established in all of them. The (fruit of the) deed which is done here is enjoyed in the next world. Knowing this to be so, the sages are intent upon the highest goal. Atheists, thieves, those who have not restrained their senses, (also) the cruel and wicked, the ungrateful and the haughty men do not come here. Those who are truthful and lustrous, brave, kind and given to forgiveness, (also) those who perform and are disposed to sacri-

fices, who are desireless and innocent, who do not have the sense of mineness and egotism go there to Puṣkara.

217-224. The noble ones there do not have (i.e. do not contract) a disease or old age or death. Fools, also sensual persons, and those who are perturbed by love of sensual enjoyments, greed, passion, treachery, anger and delusion do not enter (i.e. go) there. Those who look upon honour and dishonour as equal, who are indifferent to pairs of opposite feelings (of pleasure and pain), and who have controlled their senses and who are intent on meditation and concentration of mind go to Puṣkara. The brāhmaṇas who, as already told, live in the hermitages to protect themselves from Yama, get (i.e. go to) glorious worlds; (also) those who do not harm beings by act, thought or speech, who are more (i.e. very) kind, good and always speak agreeably, who always maintain the sacred fire, who always honour guests, who always study the Vedas, and are always engaged in bathing, and who, being free from desire, always look upon other's wife as their own mother or sister or daughter (go to the glorious worlds). (Similarly) those who do not get angry when insulted, do not harm when harmed, look upon pleasure and pain as equal, (who) are noble and have their senses controlled, all of them perceive (everything) and all of them, thinking about the eternal world of Brahmā with profound meditation, formerly moved on this earth.

225-227. Some time there was the entire world, oppressed by hunger, was full of miseries. Then when thus there was no food in the world, they (i.e. the sages) desirous of obtaining (i.e. sustaining) themselves, and being very miserable got (the) dead (body of) a boy and cooked it. A king walked about there. Seeing the distressed sages and being struck by dejection he said these words (to them) at that time:

The king said:

228-229. Receiving gifts is observed to be a praiseworthy mode of leading life for the brāhmaṇas. Therefore, O sages, accept from me gifts like excellent villages, rice, barley, drinks, jewels, gold, cattle and milch-cows. (Take) all that, (but), O brāhmaṇas, do not cook flesh.

The sages spoke:

230-236. O king, accepting gifts is terrible, it is tasting wine; it is like poison. Why do you allure us who know this? An oilman is equal to ten slaughter-houses; a vendor of spirituous liquors is equal to ten oilmen; a prostitute is equal to ten vendors of spirituous liquors; (and) a king is equal to ten prostitutes. So a king is comparable to a vintner who carries (i.e. is equal to) ten thousand slaughter-houses. Acceptance of gifts from him is fearful. A brāhmaṇa, who, deluded by greed, accepts (gifts) from a king, is cooked in the terrible hells like Tāmisra.[1] Therefore O king, go (your way); may you prosper with your gifts. Give this (host of gifts) to others.

Saying so, they went to a forest. Then the king's ministers went there at the bidding of the king and scattered on the ground *udumbara* fruits containing gold. Then (while) collecting food they picked up the *udumbara* fruits also. Seeing them to be heavy, Atri said, "These are not to be taken."

Atri said:

237-240. We are not fools, we are not dullards. Being wise and learned we know that these (fruits) are golden. It gives great pleasure here (i.e. in this world); but it impedes the rise (of the person) after death; therefore he who desires happiness and eternity should not take it. He who receives a golden coin multiplied by hundred or endowed with a thousand (i.e. he who receives a hundred or thousand golden coins) from another (person), goes to the most sinful condition. Whatever rice, barley, gold, beasts or ladies are there on the earth—realising that (all) this is not eough for one, one should be tranquil.

Vasiṣṭha said:

241-244. Between the accumulation of penance that one has and the accumulation of wealth that another has, the former is superior to the latter. Calamities of a person who discards all accumulations, vanish. No hoarder is ever free from calamities. According as a brāhmaṇa does not accept a bad

1. *Tāmisra*: A division of hell. There are twentyone different parts of the internal regions where different kinds of tortures are inflicted on sinners.

gift, his brahmanic lustre increases as a result of contentment. If poverty and kingdom are weighed (i.e. compared) with each other, then poverty is superior to kingdom for one of a good mind.

Kaśyapa said:

245-249. This accumulation of wealth is a great calamity for a brāhmaṇa. A brāhmaṇa deluded by material prosperity is deprived of final beatitude. Material wealth leads to delusion, and delusion leads to hell. Therefore, one who desires bliss should abandon from a distance (i.e. keep away) material wealth called misery. The desirelessness of him, who desires material things (only) for religious merit, is superior; for it is better not to touch mud than to wash it (after being smeared with it). That religious merit which is obtained through material wealth is said to be perishable. That sacrifice which is done for others is inexhaustible and is a cause of salvation.

Bharadvāja said:

250-253. The hair of one who grows old, wears out. The teeth of one who grows old, perish. (But) the desire for wealth and for life, even of him who grows old, does not wither away. The eyes and ears wear out, (but) desire alone is undisturbed. As a tailor brings together (i.e. stitches) two pieces of cloth with a needle, similarly the thread of the mundane existence is brought near (a person) by the needle of desire. Like the growing horn of the *ruru* deer when his body grows, desire is unlimited, difficult to satiate, the cause of hundreds of miseries and full of unrighteous things; therefore one should avoid it completely.

Gautama spoke:

254-257. Who, content even with fruits, is not able to excel? A man plunges into miseries because of the fickleness of the greedy senses. For him, whose mind is contented, wealth exists everywhere; for him, with his feet covered with hide, the earth is at it were, covered with hide. How can that happiness, which, those who are gratified with the nectar of contentment get, be obtained by those who are greedy of wealth and who

run here and there (for wealth)? Want of contentment is a great misery, and contentment is great happiness. Therefore, a man desiring happiness should always be contented.

Viśvāmitra said:

258-261. If one desire of a person entertaining it is satisfied, another desire pierces him like an arrow. Desire never ceases by enjoying the desired things; like fire with oblations put into it, it again grows. A man who longs for desires (being satisfied) does not get happiness like a *cātaka* bird going to the shadow of a tree which has a hawk's nest on it. A king who enjoys this earth begirt by four oceans is not (so) happy (as) he who looks upon stone and gold as equal.

Jamadagni said:

262-265. He who does not accept a gift even though he is fit to receive it goes to those eternal worlds to which the charitable people go. A brāhmaṇa who desires wealth from a king should be deplored by great sages. The fool does not realise the fear of tortures in hell. Even though one is worthy of receiving a gift one should not be attached to it. By (accepting) a gift the brahmanic lustre of the brāhmaṇas comes to an end. Those, who are worthy of receiving gifts, but desist from doing so (i.e.) those who do not receive gifts, go to the same worlds as the givers.

Arundhatī spoke:

266-267. As the lotus-fibre remaining in a lotus would always pervade it, similarly desire, having no beginning and no end, and which is difficult to be abandoned by the wicked and which does not grow old even though the person (who entertains it) grows old, is always associated with the body. Gladly give up this desire which is a fatal disease.

Cāṇḍāla said:

268. As these kings dread (i.e. entertain) the fear from Rudra etc. (or) as a weak person is afraid of a powerful one, I am afraid of (greed).

Paśusakha said:

269a. A learned man desiring his well-being should do that which the wise always intent upon piety do.

269b-273. Speaking thus, all the sages firm in their vows abandoned those fruits containing gold and went elsewhere. Then as they were wandering they went to Madhyama Puṣkara. There they saw a wandering mendicant, Śunaḥsakha (by name) who had all of a sudden come there. Accompanying him to some other forest they saw a great lake—a reservoir—covered with lotuses. Thinking about an auspicious way they encamped on the bank of Sarasvatī. Then that ascetic Śunaḥsakha (lit. one with a dog) said to all the hungry sages: "Tell me, all of you, what kind of pain hunger is."

274a. All the sages together said to that Śunaḥsakha (the mendicant with a dog) :

The sages said:

274b-277. Even that pain (that one has) when one is wounded by a (missile called) Śakti, a sword, a mace, and a disc, a javeline or an arrow, is vanquished by the pain caused by hunger. That pain also caused by diseases like asthma, leprosy, consumption, knee-ache, fever, epilepsy, gout is not greater (i.e. acuter) than the pain caused by hunger. Men who have put on golden armlets, anklets, crowns or bright ear-rings do not shine when they remain in hunger (i.e. when they are hungry). As the sun's ray draws the water fallen on the ground, similarly the arteries in the body are dried up by the digestive fire of the stomach.

278-281. A person oppressed by hunger does not hear, does not smell, does not see with his eyes, is scorched, gets emaciated, is perplexed and parched up. Overpowered by hunger he does not recognise the directions like the east, the south, the west and the north; and also the lower and the higher. Due to hunger dumbness, deafness, dullness, lameness, horror aggravate excessively. A person oppressed with hunger abandons his father, mother, sons, wife and daughter, and also his brother and kinsman.

282-284. A person oppressed with hunger, does not worship properly the manes, god or preceptor, and also sages that have

followed (i.e. approached) him. Thus left by himself, (he suffers from) these troubles which happen to (cause pain to) men. So a person, endowed with faith, should thus offer food. Then being one with Brahman, he rejoices with Brahman.

285-286. The manes of that man, who everyday offers well-cooked food to a brāhmaṇa, who declares offering of food especially at the time of śrāddha, who at a śrāddha where the spirits have undergone destruction, ever narrates (texts), are pleased till death.

287-288. There is no doubt about this. One who offers food in the vicinity of gods and brāhmaṇas gets salvation. He who hears (texts about charity etc.) is free from sin whether he is enlightened, or intoxicated or has arrived accidentally, or is void of devotion.

289-292. Brāhmaṇas endowed with charity are happy and share piety. Those who know the truth have laid down restraint, control and curbing of the passions. It is especially an eternal duty for brāhmaṇas; curbing the passions increases lustre; curbing the passions is pure and excellent. A man becomes free from sin and lustrous by means of curbing his passions. Whatever restraints and religious duties of good families are prescribed, or even whatever fruit of sacrifices that is said to be obtained, curbing the passions excels (all) of them. From curbing of passions only proceed penance, sacrifice and charity.

293-295. What (can) an unrestrained person (get) in a forest or what (can) a restrained person (get) in a hermitage? Wherever a restrained person stays, that is a forest, that is a great hermitage. What is the use of the hermitages to him endowed with a virtuous mode of life and with sense-control? Mistakes occur in the case of (i.e. are committed by) impassioned persons even in a forest, (while) penance of the nature of the control of five senses is possible (even) at home. For him who indulges in a praiseworthy deed, his house (itself) is a penance-grove.

296-299. Those who earn their livelihood by (doing) good deeds and righteously, who are always pleased and rejoice in their (own) house, who have conquered their senses, to whom guests are dear and who abide by restrictions, follow piety in

their house (itself). Salvation is not had by him who is engrossed in (the study of) grammar, who is interested in fame, who is intent upon (getting) food and clothes, and who is delighted in knowing the behaviour of (other) people. Salvation is certainly possible for him who is given to loneliness, who is of a firm vow, who withdraws affection for all the senses, whose mind is directed to the supreme spirit and meditation on it and for him who is always harmless. A person whose passions are curbed, sleeps and wakes up happily. He, whose mind is awakened, behaves equally with all beings.

300-303. A person does not move as happily in a chariot, or on (the back of) a horse or an elephant, as he moves, with his mind disciplined, on the passage into the next world. (As) one should not touch a lion, nor very much anger a serpent, nor should always make one's enemy wrathful, so also one should not make one's mind void of control. Yama is not called Yama. It is one's self that is called *Yama* (restraint). That yama by which one's self is controlled, is called *Yama* (restraint), but a man is dejected without any reason. What can Yama do to him who has controlled himself?

304-306. There is always fear from the carnivorous and (other) animals. To control them the Self-born one (i.e. the creator) has created the rod or sceptre (as the symbol of authority and punishment). The sceptre protects the beings; the sceptre guards the subjects; the sceptre, difficult to conquer, keeps off the most sinful ones. The dark, young, red-eyed sceptre, in which customary observances have been established, governs men.

307-311. (Now) in all the stages (of human life) restraint is the best vow. I shall tell all the characteristics[1] by which a person is said to be one whose passions are curbed. (They are:) want of lightness of spirit, want of harshness, contentment, good manners, absence of jealousy, revering the elders, kindness and absence of wickedness towards beings. Curbing passions is said (to consist) of these six (characteristics) by the sages of tranquil minds. Piety and salvation are dependent up-

1. Though the characteristics are said to be six, they are really eight, beginning with akārpaṇya and ending with apaiśunya.

on kindness; so also is heaven, O king. He is said to be tranquil who is not angry when insulted, or is not delighted when honoured, and who looks upon pleasure and pain as equal and who is wise. A tranquil person sleeps happily and awakens happily; so he remains superior. He who despises, perishes.

312-313. Even though insulted by (another person) he should never think ill about him; looking to the duties of his own class, he should not find fault with those of others. He should know himself and should not insult another person by (finding) his faults.

314-316. As a garment covers a defective body, similarly curbing the passions covers one who is deficient in sacred formulae, acts or also in birth. Those who do not know (what) curbing the passions (is), have studied in vain. Restraint is the root of sacred learning; it is an eternal law; he who holds his restraint as equal to gold, is called firm by (i.e. on account of) that (attitude); and not one who is deluded by wealth. Of all the vows restraint is the highest one.

317-318. Even if a brāhmaṇa, knowing the real nature of the Vedas, studies the six limbs (of the Vedas) but is destitute of restraint, he is not honoured here (i.e. in this world). Even though Vedas are studied along with their six limbs, they do not purify a person who is void of restraint. (The study of) *Sāṁkhya* or Yoga or birth in a (noble) family, or a bath in a holy place is useless (without restraint).

319-320. A brāhmaṇa well-versed in the meditation on the supreme spirit would be gratified with an insult as with nectar, and would always despise honour as poison. Penance increases (in strength) by means of insult and decreases by means of honour. A brāhmaṇa who is adored and worshipped goes (away) like a cow (after being) milked.

321-324. As the cow again swells with grass and water, similarly the brāhmaṇa again grows (in strength) by means of repeating prayers and sacrifices. There is no other friend like censure which, receiving sin, gives its own merit. A person should not revile the revilers, should abstain from anger; then (i.e. by doing this), controlling his self he sprinkles it with nectar. A skull (as a begging bowl), roots of trees (as a resi-

dence), rugged garments, solitude, indifference, and celibacy lead (one) to the highest position.

325-328. What will he do in a forest (i.e. what is the use of living in a forest) after having conquered desire and anger (i.e. if he has controlled his desire and anger)? Scriptures are (i.e. scriptural knowledge is) retained by study and a family is sustained by good character; sacred prayers are retained by their use, and anger is retained (i.e. checked) by goodness. Who is like him on the earth, who controls his anger that is produced (in his mind), and who, the brave one, mutters prayers without anger? I regard him as the best man who remains after (i.e. by) curbing his anger that is produced, and not that man who sinks into anger. I have told you in detail this rule of piety, which has come down from the grandsire, which is sacred, which is the collection (i.e. essence) of the Vedas and which is eternal.

329-333a. Worlds of those who perform sacrifices are different; so also worlds of those who practise penance are different. Different are the worlds of those whose passions are curbed; and they are greatly honoured. Those who forgive have one fault (only) and no other; and it is that people look upon a person given to forgiveness as weak; (but) this should not be looked upon as a fault (for) forgiveness is the strength of the intelligent. He who knows tranquility greatly values performing sacrifices and digging wells and doing other acts of charity.[1] He who mutters prayers or offers oblations or worships with anger, all that (he does) leaks like water from a broken jar.

333b-342a. He who, getting up in the morning, recites this chapter on restraint, will, after having got into the boat of religious merit, overcome difficulties. A brāhmaṇa should always recite this chapter on restraint. He (then) goes to the world of Brahmā. From it he does not fall down. Listen to the all-in-all of righteousness; retain it after having heard it. Do not do to others what is unfavourable to yourself. He who looks upon other's wife as his mother, and upon other's wealth as a clod, and upon other beings as himself (alone) perceives (i.e.

1. *Iṣṭāpūrta*: Performing sacrifices and digging wells and doing other acts of charity.

is wise). Cooking (food) for (offering it to) all gods, and living for others—this is the all-in-all of everything as gold is of (all) metals. Remembering (what is) beneficial to all beings one gets immortality, O king.

Thus having spoken about the essential nature of religious merit to Śunaḥsakha, all of them stayed there on the bank of the lake with him. They saw the extensive lake covered with (i.e. full of) lotuses blooming at sunrise and moonrise. Getting down into the lake, they put the bundles of fibres of lotuses on the bank of the lake, and performed the auspicious rite of offering water. Having come out of the water, and having met one another, and not seeing these lotus-fibres, they said these words:

The sages said:

342b-344a. Which sinful and cruel person, desiring to eat (the lotus-fibres) has taken away the lotus-fibres of us who are tormented with hunger?

Those best brāhmaṇas, suspecting one another, asked one another; and O king, they decided to swear.

Kaśyapa said:

344b-347a. May he, who has stolen the lotus-fibres, lose everything everywhere, be deprived of his deposit, be a false witness. May he, who has stolen the lotus-fibres practise unjust acts through trickery; and have the fruit of those who serve a king. May he, who has stolen the lotus-firbes, (drink and) eat liquor and flesh, always tell lies and always enjoy objects of senses. May he, who has stolen the lotus-fibres, give his daughter (in marriage) after (receiving) her purchase-price.

Vasiṣṭha said:

347b-348. May he, who has stolen the lotus-fibres, have sexual intercourse during a period unfavourable for conception, sleep during the day, and be the guest of one another. May such a brāhmaṇa and the husband of Śūdra female live in a village having one well only.

349-351a. May he, who has stolen the lotus-fibres, get the same world as he (i.e. the Śūdra-female's husband) gets. May

he, who has stolen the lotus-fibres, be cruel and proud of his prosperity, and be jealous and wicked. May he, who has stolen the lotus-fibres, revile when he is reviled (by others) and beat when he is beaten by others; and may he sell liquors.

Gautama said:

351b-353a. May he, who has stolen the lotus-fibres, spoil the food after the guest has arrived, and always eat the food of a śūdra; having given gifts, may he proclaim them, and may he be pleased with (i.e. enjoy) others' wives. May he, who has stolen the lotus-fibres eat sweat-meat all alone.

Viśvāmitra said:

353b-357a. May he, who has stolen the lotus-fibres, always indulge in sex and have sexual intercourse by day, and be a sinner always. May he, who has stolen the lotus-fibres, censure others and enjoy other's wife, and be interested in blaming others. May he, of a wicked mind who has stolen the lotus-fibres, slight his mother and father, and have a different (i.e. a mean) attitude towards his mother. May he, who has stolen the lotus-fibres, always eat other's food and sell the (knowledge contained in the) Vedas.

Jamadagni said:

357b-358a. May he, who has stolen the lotus-fibres, be other's servant in every existence, and be destitute of all religious rites.

Śunaḥsakha said:

358b-360a. May he, who has stolen the lotus-fibres, study the Vedas justly and be a householder to whom guests are dear, and may tell the truth continuously. May he, who has stolen the lotus-fibres, offer (oblations) to fire according to the proper rites. May he always perform sacrifice(s), and go to the abode of Brahman.

The sages said:

360b-361a. This swearing that is done (now), is desirable

for the brāhmaṇas; O Śunaḥsakha, you have stolen the lotus-fibres of all of us.

Śunaḥsakha said:

361b-363a. O brāhmaṇas, these lotus-fibres were concealed by me, who also desired to hear (about) religious merit (from you); know me to be Indra. O sages, due to your greedlessness you have won the inexhaustible worlds. Get in the aeroplane; we shall go to the abode of gods.

363b-367a. Then the great sages, who recognised Indra, and who were well-versed in speech, said these words:

"A man, who, having come here, enters the Madhyama Puṣkara, gets the necessary fruit after having fasted for three nights. There is also no doubt that he would get here the entire fruit of the twelve-year initiation which is laid down for those who live in forests. He does not meet with misfortune and enjoys with his own hosts (i.e. his own kinsmen); and having reached Brahmā's place lives there for (such a long time as) Brahmā's day."

Pulastya said:

367b-369. The sages, being very much pleased, went to heaven with Indra. Since though thus subjected to various temptations, they did not indulge in greed, so they went to heaven. He who always listens to the auspicious account of the sages, becomes free from all sins and is honoured in heaven.

CHAPTER TWENTY

The Rules of Ablution

Bhīṣma said:

1-3. Please narrate in detail and truthfully, to me who am asking you, another charming account (capable of) destroying sins, also of the Madhyama (Puṣkara) glorified by the sages and the fruit of (offering) food, and the importance of restraint

(as told by them). And also, O great sage, tell me where Viṣṇu planted his foot, and how the Kaniṣṭha (Puṣkara) came about.

Pulastya said:

4-5. Formerly in the Rathantara Kalpa, there was a king by name Puṣpavāhana who was well-known among people and like the sun in lustre. Pleased with his penance, the four-faced one (i.e. Brahmā) gave him a golden lotus going at will, O king of the Bharata-family.

6. It always moved at will on the seven islands and the earth. At the beginning of the Kalpa, the people living in Puṣkara honoured it like an island; hence it is called Puṣkara-dvīpa.

7-8. Just that lotus-aeroplane was given to him by Brahmā. Therefore gods and demons called him Puṣpavāhana. There was no match to the king seated in that lotus (aeroplane) given by Brahmā in the three worlds.

9. Due to the prowess of his penance he had a queen named Lāvaṇyavatī, who was as it were saluted by thousands of ladies and was like Pārvatī, who was most liked by Bhava (i.e. Śiva).

10. He had ten thousand sons who were religious-minded and were foremost among archers. Seeing his sons, the king again and again became proud.

11-14a. He said these words to the best and revered sage Pracetas who had come to him: "How did I get this steady prosperity? How am I honoured by gods and mortals? How did I have this good queen resembling Lakṣmī as my wife? O best sage, the creator who was pleased with my penance, gave me this lotus-abode (i.e. this aeroplane) which is not noticed though a hundred crores of kings along with their ministers, elephants, flow of chariots and surrounded by people enter it, and also (it is not noticed by) those who move in the sky (and ask) 'Where has it gone'? It is not accessible to the Moon and the Sun in the sky. Therefore, O Pracetas, tell me whether I have earned religious merit etc. surpassing all that of other people when I was born from the womb of other mother (than my present one, i.e. in the previous existence), or all my sons had done (such religious merit) or this my good wife had done

(such religious merit as a result of which I have obtained such prosperity)".

14b. He (i.e. Pracetas) viewing completely (what had happened) in the previous birth said: "O king, listen to that wonderful account.

15. Your awful birth took place in the family of a hunter (i.e. you were born in the awful family of a hunter); and day by day you became a sinner. Your body again became one with the male organ (i.e. of generation) and joints having bad smell all around and having the ornaments of bad nails like those of animals.

16. You did not have a friend nor a son, nor a brother, nor a sister, nor mother, nor someone to govern you; but O king, this beautiful lady was very much liked and loved by you and was friendly with you.

17. There was a fierce drought; on a certain occasion, you who were oppressed by hunger, did not get anything like wild fruits etc. for her to eat.

18-20. You saw a great lake full of lotuses and its bank filled with mud. Taking from it (i.e. the lake) many lotuses you went to a city named Vaidiśa. To get the priceof the lotuses you wandered in the city for a whole day. (Then) there was a buyer for (i.e. who bought) the lotuses. You were very much fatigued and oppressed with hunger and sat, with your wife, in the courtyard of a house. Then at night you heard there an auspicious sound.

21-24a. With your wife you went there where (from) that auspicious sound was (i.e. came). There you saw the worship of Viṣṇu in a circle. A prostitute by name Anaṅgavatī was observing the *vow of Dvādaśi* Having adorned (the) golden (image of) Viṣṇu, and having, on the twelfth day of Māgha, prepared a heap of salt, she presented a prepared bed to her preceptor. They (i.e. the hunter and his wife) saw her (i.e. Anaṅgavatī) and thought thus:

24b-27a. 'What is to be done with these lotuses? It is better to adorn Viṣṇu (with them).' O king, thus devotion was produced in (the minds of) that couple. At that time, having worshipped Viṣṇu and the heap of salt, the bed was worshipped by them with heaps of flowers on all sides. Anaṅgavatī, who was

pleased, ordered (her servants) to give them three hundred (measures) of corn and three palas of gold.

27b-29. Due to their very good nature they did not accept them. Then, O king, Anaṅgavatī again brought food of four kinds[1] and told them to eat it. The couple refused that also (and told her:) 'O you of a beautiful face, we shall eat it tomorrow. Due to contact with you we are observing this fast. Let it lead (us) to good fortune.

30. O you good lady of a firm vow, we are the most sinful (persons) from our birth. Let there be a portion of religious merit for us due to our association with you in this your house.'

31-33. Thus due to their association with her they kept awake (during the night). In the morning she presented with devotion the bed with the heap of salt and a hamlet to her preceptor and presented twelve cows endowed with gold and with garments and ornaments to brāhmaṇas and fed them with friends and allies and blind and helpless persons. She also dismissed the couple of hunters honouring them.

34-37. Along with his wife that hunter was born as you, the lord of kings. O king, due to your offering that heap of lotuses and worshipping Viṣṇu, and due to the greatness of the truth (you always spoke) and due to that greedless penance of you, the four-faced one (i.e. Brahmā) was pleased with you whose sins had perished and gave you that lotus-dwelling (i.e. the aeroplane) and (said to you): 'Resort to (i.e. take) this Puṣkara (plane). O lord of kings, taking to proper disposition observe this mighty *vow of Dvādaśī*; you will certainly attain salvation.'

38-39. Saying this much, the sage vanished there (only); and king Puṣkaravāhana did as (he was) told. O king, he who practises this, has his vow uninterrupted, as after some time twelve dvādaśīs (will be over).

40-43. O king, one should give presents to brāhmaṇas according to one's capacity; a village should be given to the

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1. *Caturvidham annam*: Food is, in fact, said to be of five, and not four, types. The five types of food are: (1) Bhakṣya—to be chewed and then eaten, as bread. (2) Bhojya—to be eaten without chewing, as rice. (3) Coṣya—to be sucked, as a mango. (4) Lehya—to be licked, as thin luquid condiments. (5) Peya—to be drunk, as milk.

seniormost brāhmaṇa; an excellent (piece of) land should be given to a brāhmaṇa of the middle order; gold should be given to the juniormost brāhmaṇa. This is laid down as to the presents (to be offered). The first one belongs to god Brahmā, the second one to Viṣṇu and the third one to Rudra. The three gods reside in the three (brāhmaṇas). Thus he who reads or hears, with devotion, this (account) destroying the sins of people, or he, who thinks about it, lives in the world of gods for as many years as there is hair (on the body). Now I shall tell (you) the best of the vows.

44-47. It is told by that Rudra and destroys great sins. Eating only at night for a year, one should give, along with a cow, a golden disc and trident and garments to a brāhmaṇa having a family. One who performs this religious vow, delights in the world of Śiva. This alone is the vow destroying great sins; one who, eating only once (a day) offers a cow with a bull (or) gives a cow made of sesamum goes to the place of Śiva. This is called the *vow of Rudra* ; it destroys great sins.

48-49. He, who, eating every alternate night, offers at the end of a year a golden lotus along with a pot (full) of sugar and (a cow) with a bull attains the affluence of Viṣṇu; this is said to be *Nīla-vrata.* A man should avoid smearing the body with unctuous substances during the (period of) four months beginning with Āṣāḍha.

50. He should offer articles of food (to a brāhmaṇa). He goes to the abode of Viṣṇu. The vow is called *Prīti-vrata* as it delights the people.

51-52. Avoiding, in the month of Caitra, (eating) curds, milk, ghee and sugar, one, after having honoured a brāhmaṇa-couple. should offer them, saying 'May Gaurī be pleased with me', fine garments with a pot of juice. This is *Gaurī-vrata* (vow in honour of Gaurī), and gives (i.e. takes one to) the world of Bhavānī.

53-55a. He, who, eating only at night on the thirteenth day of Pauṣa etc., gives to a brāhmaṇa, a golden *aśoka* with a sugar-cane ten fingers in length and with a garment saying, 'May Pradyumna be pleased', becomes, O king, free from grief having lived in the city of Viṣṇu for a *Kalpa.* This is called *Kāma-vrata*; it always destroys grief.

55b-57a. He, who, avoids eating fruits during the vow practised in Āṣāḍha etc., and after the four months are over, offers, on the full-moon day of Kārtika, a golden pitcher with ghee and jaggery, obtains (i.e. goes to) Śiva's world. This is called the *vow af Śiva.*

57b-59a. He who avoids the (use of) flowers in the winter season (comprising the months of Mārgaśīrṣa and Pauṣa) encompassed by (i.e. along with) the cold season (comprising of the months of Māgha and Phālguna) and offers, according to his capacity, three golden flowers (to a brāhmaṇa) at an auspicious time (i.e. when it is not the time of Saturn[1]) saying 'May Śiva and Viṣṇu be pleased with me', goes, by making such offerings to the highest position. This is called *Saumya-vrata.*

59b-61a. He, who, on the third day of Phālguna etc., avoids (eating) salt, and, at the end of a year, having honoured a brāhmaṇa-couple, gives to them, saying, 'May Bhavānī be pleased', a bed and a furnished house, lives for a Kalpa in the world of Gaurī. This is called *Saubhāgya-vrata.*

61b-63a. He who, observing silence in the evenings, gives at the end of a year, a pitcher full of ghee, a pair of garments, sesamum, and a bell to a brāhmaṇa, goes to the world of Sarasvatī, from which return is difficult. This (vow) is called *Sārasvata*, which gives form and learning.

63b-65a. A man, worshipping Lakṣmī on the fifth day, should observe a fast. At the end of a year, he should present a golden lotus with a cow (to a brāhmaṇa). He goes to the position of Viṣṇu and has wealth in every existence. This is *Lakṣmī-vrata* which destroys grief.

65b-67a. Besmearing (with sandal the image of) Śiva before that of Viṣṇu, a cow and a water-pitcher should be given upto a year. (He who does this) would become a king for a myriad existences, and then would go to Śiva's city. This is called *Āyur-vrata*, which gives (i.e. fulfils) all desires.

67b-69. A man, free from jealousy, saluting with concentrated mind the *Aśvattha* tree, the Sun and the Ganges, should eat once a day for one year. At the end of the vow he should honour

1. *Kālavelā*: The time of Saturn i.e. a particular time of the day (half a watch everyday) at which any religious act is improper.

a brāhmaṇa-couple along with three cows. He should (also) give a golden tree. He would obtain the fruit of a horse-sacrifice. This vow is called *Kīrti-vrata*; and gives the fruit viz. prosperity and fame.

70-74. Besmearing Śiva or Viṣṇu with ghee and making a circle with cow-dung along with rice (used for sacred purposes) and flowers, one should give (a brāhmaṇa) a golden lotus along with sesamum and a cow and a pike having the length of eight fingers at the end of a year. He is honoured in Śiva's world. He should also have the singing of Sāmans. This is called *Sāmavrata* in the world. On the ninth day, having eaten once a day, and having fed, according to his capacity, maidens, he should give (them) gold, bodices and garments. He should (also) give a golden lion to a brāhmaṇa; he would go to Śiva's position. For a hundred million years he would be handsome and would not be defeated by his enemies. This is called *Vīra-vrata*, and it gives happiness to men.

75-78. Being kind, he should offer water (to the needy) for four months beginning with Caitra. At the end of the vow he should give a ruby along with food and garments, so also a pot (full) of sesamum and gold (to a brāhmaṇa). He is honoured in Brahmā's world; and at the end of a *Kalpa* gets a prosperous birth (i.e. is born in a prosperous family). This is called *Ānanda-vrata.* Having bathed the lord with five sweet things[1] (viz. milk, sugar, ghee, curds and honey) for one year, he should give a cow with the five sweet things and a conch to a brāhmaṇa at the end of the year; he goes to the position of Śaṁkara. At the end of a *Kalpa*, he becomes a king. This is known as *Dhṛti-vrata.*

79-81. A man should avoid flesh (-eating) and should give a cow and a golden deer at the end of the vow. He gets the fruit of a horse-sacrifice. This is called *Ahiṁsā-vrata.* At the end of a Kalpa he would become a king. Having got up at day-break, and having bathed, he should worship a (brāhmaṇa-) couple, and feed the couple, according to his capacity, along with (i.e. give it) flowers, garments and ornaments. He would live in the Sun's world for a *Kalpa*. This is known as *Sūrya-vrata*.

1. *Pañcāmṛta*: The collection of five sweet things used in worshipping deities: milk, sugar, ghee, curds and honey.

82-88a. In the four months beginning with Āṣāḍha, a man should bathe in the morning. Having given food to a brāhmaṇa, he should give a cow (to a brāhmaṇa) on the full-moon day of Kārtika. He goes to the position of Viṣṇu. This is called *Vaiṣṇava-vrata.* A man should avoid from one year to another (i.e. for one year) flowers and ghee; and at the end of it should give flowers, food, ghee with a cow and rice boiled in milk and mixed with ghee, to a brāhmaṇa; he goes to Śiva's position; this is called *Śīla-vrata*; it gives good character and health. A man who observes the vow of (drinking) milk (only) on the fifteenth day (of every month) and at the end of the year offers a *śrāddha* and gives five milch-cows, tawny clothes with water-pitchers, goes to the position of Viṣṇu; and would liberate a hundred ancestors, at the end of a *Kalpa,* O king of kings. This is known as *Pitṛ-vrata.*

88b-90a. He, who offers an evening lamp with ghee, should avoid oil. At the end of the year he should present a golden lamp, a disc and a golden pike and a pair of garments to a brāhmaṇa. Such a man becomes lustrous; he obtains the Rudra-world. This is known as the *Dīpti-vrata.*

90b-92a. (A man) having drunk cow's urine and (eaten) food prepared from barley[1] on the third day of Kārtika etc., should eat only at night for one year and offer a cow (to a (brāhmaṇa). For one *Kalpa* he would reside in the world of Gaurī and after that would become a king on the earth. This is known as *Rudra-vrata* and always leads to good fortune.

92b-98a. He who avoids besmearing (his body) with sandal paste (etc.) for four months, and gives (a kind of perfume called) *Śukti,* sandal-paste and sacred rice grains and a couple of white garments to a brāhmaṇa goes to the position of Varuṇa. This is called *Dṛḍha-vrata.* He who avoids (using) flowers and salt in Vaiśākha and presents a cow (to a brāhmaṇa), stays for a *Kalpa* at the place of Viṣṇu and becomes a king on the earth. This is said to be *Śānti-vrata*; it gives fame and gives the fruit of (i.e. satisfies) one's desires. He, who, having made a golden egg (representing the egg of) Brahman, gives it along with a heap

1. *Yavaka*: Food prepared from barley.

of sesamum with ghee to someone else, and having gratified a brāhmaṇa and having honoured a brāhmaṇa-couple with flowers, garments and ornaments according to his capacity (saying) 'May the world-soul be pleased', gives (gold) weighing more than three *palas*[1] (to a brāhmaṇa) goes to Brahman not to be born again. This is called *Brahma-vrata*. It gives men the fruit viz. eternal bliss.

98b-101a. He who gives a pregnant cow with a low sound and remains for a day observing the vow of milk (i.e. subsisting on milk) goes to the highest position. This is called *Suvrata*, (having done which) rebirth is not easy. He who, remaining for three days observing the vow of milk, gives according to his capacity a golden (representation) of the desire-yielding tree weighing more than a pala along with rice measuring a *prastha*,[2] goes to the position of Brahmā. This is known as *Bhīma-vrata*.

101b-104. He, who, observing fast for a month gives a beautiful cow to a brāhmaṇa, goes to Viṣṇu's position. This is called *Bhīma-vrata*. He who fashioning a golden image of the earth weighing more than twenty palas gives it (to a brāhmaṇa) and observes the vow of milk (i.e. subsists on milk) for a day is honoured in the world of Rudra. This is said to be the giver of wealth for the next seven hundred *kalpas*. He who gives a cow made of jaggery on the third day in the month of Māgha or Caitra is honoured in the world of Gaurī.

105-108. This *Guḍa-vrata* is called *Mahā-vrata* and gives great joy. He, who observes fast for a fortnight and gives a couple of tawny cows to a brāhmaṇa, being honoured by gods and demons obtains the world of Brahmā, and becomes a sovereign king at the end of a *Kalpa*. This is called *Prabhā-vrata*. He who eats once a day for one year and gives a pitcher of water with food (to a brāhmaṇa) lives for one *Kalpa* in the world of Śiva. This is known a *Prāpti-vrata*. He who eats (only) at night on the eighth day (of every month) and gives a cow to a brāhmaṇa at the end of a year goes to the city of Indra. This is said to be *Sugati-vrata*.

1. *Pala*: A particular weight equal to four karṣas. A karṣa is equal to sixteen māṣas. A māṣa is said to be equal to ten guñjas.
2. *Prastha*: A particular measure of the capacity equal to thirtytwo palas.

109-110a. He who gives fuel to a brāhmaṇa during four seasons like the rainy-season, and gives ghee and cow to a brāhmaṇa, goes, after death, to the highest Brahman. This is known as *Vaiśvānara-vrata.* It destroys all sins.

110b-113. He, who, eating only at night on the eleventh day of a month and having made a golden disc, offers it (to a brāhmaṇa) at the end of the year, obtains Viṣṇu's position. This is said to be *Kṛṣṇa-vrata,* which secures for him kingdom. One who drinks milk (only) and gives a couple of cows to a brāhmaṇa, would live, for a *Kalpa,* in the world of Lakṣmī. This is known as *Devī-vrata.* He who eats (only) at night on the seventh day of a month and gives a milch-cow (to a brāhmaṇa) at the end (of the vow) obtains the world of the Sun. This is said to be *Bhānu-vrata.*

114-116a. Eating (only) at night on the fourth day of (every month) during winter, one should (at the end of the vow), give a couple of cows (to a brāhmaṇa). This is *Vaināyaka-vrata,* giving (i.e. taking one to) the world of Śiva. One should avoid (eating) bitter gourds for four months and give golden ones along with a couple of cows to a brāhmaṇa at the end of a sacrifice. This is called *Saura-vrata.* It gives the fruit (of going to) the world of the Sun.

116b-119. O king, a man, who observes fast on the twelfth day and worships, according to his capacity, brāhmaṇas with a cow, garments and gold, obtains the highest position. This is known as *Viṣṇu-vrata.* He who eats (only) at night on the fourteenth day (of every month) and gives, at the end of the year, a couple of cows (to a brāhmaṇa), goes to Śiva's position. This is known as *Tryambaka-vrata.* Having observed fast for seven days one should give a pitcher (full) of ghee to a brāhmaṇa. This is called *Vara-vrata.* It gives the fruit of (going to) the world of Brahmā.

120-122. One, who, having gone to Kāśī, gives a milch-cow (to a brāhmaṇa), would live in the world of Indra for a *Kalpa.* This is known as *Mantra-vrata.* One, who, having avoided perfumes used to scent the mouth,[1] gives, at the end of the year, a cow (to a brāhmaṇa), goes to the world of Varuṇa. This is

1. *Mukhavāsa*: A perfume used to scent the mouth.

called *Varuṇa-vrata.* He who (i.e. one) should observe the *Cāndrāyaṇa*[1] (vow); should present a golden (image of) the Moon. This is called *Candra-vrata* which gives (i.e. leads one to) the world of the Moon.

123-124. He who observes the *Pañcatapas*[2] vow in (the month of) Jyeṣṭha and at the end (of the vow) offers a golden (image of a) cow (to a brāhmaṇa) on the eighth or the fourteenth day goes to heaven. This is known as *Rudra-vrata.* One should once observe a sacred rule (i.e. a vow) on the third (of a month) in a Śiva-temple. One, who, at the end of it, offers a cow (to a brāhmaṇa) goes to the (world of Śiva); this is called *Bhavānī-vrata.*

125. He, who, with wet clothes on his person on the night (s) of (the month of) Māgha, gives a cow (to a brāhmaṇa) on the seventh day, having lived for a thousand Kalpas in heaven, would become a king on the earth. (This is called) *Pavana-vrata.*

126. A man, having observed fast for three days should give an auspicious house (to a brāhmaṇa) on the full-moon day of Phālguna. He obtains the world of Āditya. This is known as *Dhāma-vrata.*

127-130a. He, who, observing a fast, worships a (brāhmaṇa) couple by giving them ornaments gets eternal bliss. This is said to be *Mokṣa-vrata.* He, who having offered on the second of the bright half a pot (full) of salt in (honour of) the Moon and a cow at the end of the vow (to a brāhmaṇa) goes to the abode of Śiva. O lord of kings, he also, who, (during the vow) gives a bell-metal (-vessel) with a garment and presents, and also a cow at the end (of the vow), goes to Śiva's abode; and at the end of a *Kalpa* becomes a king of kings. This is called *Soma-vrata.*

130b-132. He, who eats (only) once on the first (of every fortnight) and offers fruits (to a brāhmaṇa) at the end (of the vow),

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1. *Cāndrāyaṇa*: A religious observance of expiatory penance regulated by the waxing and waning of the moon. In it the daily quality of food, which consists of fifteen mouthfuls at the full moon, is reduced by one mouthful everyday during the dark fortnight till it is zero at the new moon, and is increased in like manner during the bright fortnight.

2. *Pañcatapas*: An ascetic who in summer practices penance sitting in the middle of the four fires with the sun burning right over his head.

goes to the position of Vaiśvānara; this is known as *Śikhi-vrata*. He, who, observing a fast, gives a golden chariot with the horses, weighing more than two palas (to a brāhmaṇa), would live in heaven for a hundred Kalpas; and at the end of that (period) would become a king of kings; this is known as *Aśva-vrata*.

133-135. Similarly he, who gives a golden chariot with two elephants (to a brāhmaṇa), would live in the Satyaloka for a thousand *Kalpas*; and having come to (i.e. being born on) the earth he would become a king; this is known as *Kari-vrata*. Eating once only on the tenth of a month and giving ten cows at the end of the vow, one should give a golden lamp (to a brāhmaṇa); one would be the lord of the universe. This is called *Viśva-vrata* which destroys great sins.

136-140. He, who offers a daughter (in marriage) on the full-moon day of Kārtika at Puṣkara, having earned twentyone-fold religious merit, goes to the world of Brahmā; there is no greater gift than offering a daughter. Presents should be duly given to a brāhmaṇa specially at Puṣkara, and especially on the full-moon day of Kārtika. Such people (i.e. who give such gifts) will get (i.e. go to) an inexhaustible world (and live there) till universal deluge. He, who recites and listens to the best vow (called) *Ṣaṣṭhī-vrata*, (he) too becomes the lord of Gandharvas for a hundred *Manvantaras* (ages of Manu).

141-145. O you descendant of the Bharata-family, I have told you this auspicious vow good for all mankind. If you desire to hear, O king of kings, listen to these duties of the brāhmaṇa-caste. Cleanliness and purity of mind cannot take place without a bath. Therefore, a bath is first laid down for the purification of the mind. He should bathe with water that is either not drawn out (i.e. of a lake etc.) or drawn out. (Such) a wise man knowing the original sacred texts should prepare a holy place with (the recitation of) an original sacred text. The original sacred text that is laid down is: 'Salutation to Nārāyaṇa'. He, the wise one, with *darbhas* in his hand, who has duly sipped water, who is restrained and pure, having prepared a quadrangular measuring four hands, should invoke Gaṅgā with these basic texts:

146-149. 'You have sprung from the feet of Viṣṇu, you are (therefore) Vaiṣṇavī (of Viṣṇu). Viṣṇu is your deity; therefore,

protect us from the sin upto (i.e. from) birth and (upto) death. Vāyu said that there are three crores and a half sacred places; these (holy places), O Jāhnavī, belong to you in the heaven, on the earth and in the intermediate region between heaven and earth. Among the gods your name is (i.e. you are known as) Nandinī and Nalinī. You are also (known as) Dakṣā, Pṛthvī, Śubhagā, Viśvakāyā, Śivā and Sītā, Vidyādharī, Suprasannā and Lokaprasādinī, Kṣemā, Jāhnavī, and also Śāntā and Śāntipradāyinī.'

150-151. One should recite these holy names at the time of bathing. Then Ganges, moving (i.e. flowing) along the three paths (viz. the sky, earth and the lower world) is near. Having muttered (the names) seven times, one should put the water, held in the cavity of his hands, on one's head three, four, five or seven times.

152-154a. Having similarly invoked (the earth) duly, one should bathe with clay (besmeared on one's body): 'O you earth, you clay, who are trodden over by horses, chariots and by Viṣṇu, remove my sin—the wicked deed—I did. You were drawn up (out of the ocean) by Kṛṣṇa (i.e. Viṣṇu) having a hundred arms. (My), salutation to you who are the origin of all the people, O you of a good vow!

154b-155. Having thus (i.e. with this sacred text) taken bath, then having duly sipped water after that, one should stand up and having put on a couple of pure white garments one should present libations of water to the manes of his deceased ancestors for satisfying the three worlds.

156-158. First one should gratify Brahmā (by offering water and then) Viṣṇu, Rudra and Prajāpatis: 'I offer this (libation of) water to satisfy the gods, Yakṣas, also Nāgas, Gandharvas and the hosts of the celestial nymphs, the cruel serpents, Suparṇas, trees like the citron tree, Vidyādharas, Jaladharas, also those who can move in the sky, and those beings who are without any support and those whoare engaged in sinful acts.'

159-160. With the investiture of the sacred thread (i.e. wearing the sacred thread over the left shoulder) one should gratify (i.e. offer libation of water) to gods; then one should

wear the sacred thread round one's neck (like a garland)[1] and should offer libations of water with devotion to human beings, sons of sages and sages also. (The sages are:) Sanaka and Sananda and the third is Sanātana; also Kapila and Āsuri and Vodhṛ and Pañcaśikha.

161-164. (One should say:) 'May all the sages be always pleased with the water offered by me.' With sacred rice grains and water he should make offerings to all the divine and brahmanic sages (like) Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Pracetas, Vasiṣṭha, Bhṛgu and Nārada. Then wearing the sacred thread over the right shoulder and keeping the right knee on the ground, he should devoutly gratify with water, sesamum and sandal paste (the sages, viz.) Agniṣvāttas[2] (manes of brāhmaṇas), Haviṣmantas[3] (sons of Aṅgiras), Ūṣmapas, Sukālins[4] (manes of Śūdras and sons of Vasiṣṭha), Barhiṣads (sons of Atri and manes of demons, Yakṣas etc.) and Ājyapas[5] (sons of Pulastya).

165-166. Then one, with darbhas in one's hand, should duly offer libations of water to one's own manes. Having, with devotion and according to proper rites, offered libations of water to one's manes, (uttering) their names and appellations and the maternal grandfathers and others, one should recite this basic sacred text: 'May they who were my relatives in this existence and also may they who were my relatives in a past existence, be completely satisfied, and also those desiring water.'

167-170a. Having duly sipped water one should properly draw a lotus in front; (and) uttering the names of the Sun, one should carefully offer oblations with sacred rice grains, flowers, sesamum and reddish sandal paste: 'My salutation to (the Sun) of a universal form; my salutation to (the Sun) of the form of Viṣṇu; my salutation to all gods; O Bhāskara, be pleased with me; O Divākara, my salutation to you; O Prabhākara, my salutation to you.'

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1. *Nivītī*: Wearing the sacred thread, round the neck, making it hang down like a garland.
2. *Agniṣvāttas*: Are manes of gods, and are said to be the sons of Marīci.
3. *Haviṣmantas*: Sons of Aṅgiras.
4. *Sukālins*: Manes of śūdras and sons of Vasiṣṭha.
5. *Ājyapas*: Are sons of Pulastya.

170b-172. Having thus (that is, with the utterance of this sacred text) saluted the Sun and gone round (the lotus) three times, one should see and touch a brāhmaṇa, a cow and gold and then go home. One should then worship the holy image (of the deity) in one's house. Then one should after feeding the brāhmaṇas eat meal. By (performing) this rite all the sages attain perfection.

CHAPTER TWENTYONE

The Greatness of Puṣkara and Some Important Vows

Pulastya said:

1-3a. Formerly in the *Bṛhatkalpa*, there was a king by name Dharmamūrti who was a friend of Indra and who had killed thousands of demons. Due to his lustre, the Moon and the Sun had lost their brilliance. He had defeated demons in hundreds, could take any form he liked and was undefeated even among (i.e. by) men.

3b-4. That king had the chief queen Bhānumatī by name, the most beautiful lady in the three worlds, who resembled Lakṣmī in beauty and had vanquished divine beauties (by means of her beauty), and who was greater (i.e. dearer) to the king than his own life.

5. Among ten thousand ladies she shone like Lakṣmī. He cannot be said to be equalled (even) by a thousand crores of kings.

6-7. Once when he was seated in his assembly he, filled with amazement, asked his priest, Vasiṣṭha, the best sage, "Revered Sir, due to which religious merit have I this excellent wealth and for what reason is there always great and excellent lustre in my body?"

Vasiṣṭha said:

8-9a. Formerly there was a prostitute Līlāvatī by name, who was devoted to Śiva. She duly offered, at Puṣkara, a

mountain (i.e. a heap) of salt with a large number of golden trees, on the fourteenth day of the month.

9b-15. There was a śūdra servant, a goldsmith in Līlāvatī's house. O king, he, full of faith, fashioned trees with golden flowers, (well) formed, extremely charming and beautiful. Knowing it to be a pious deed he did not accept wages for it; and his wife polished the golden trees; and O king, the two honestly did service in the house of Līlāvatī like waiting upon the sages etc. And that prostitute Līlāvatī, O sinless one, after a long time, being free from all sins, went to the abode of Śiva; and now you are that goldsmith who, though poor, was very good and (so) did not accept the price (i.e. the wages for his work) from the prostitute. He has become the lord of the seven islands and is lustrous like myriad Suns.

16. This is your (wife) Bhānumatī, who (as) the wife of the goldsmith, had polished the golden trees fashioned by (her husband) the goldsmith.

17. Therefore, in the worlds of mortals you are unvanquished; and your wealth is safe and full of good fortune. Therefore, O king, you too should, in keeping with sacred precepts, fashion mountains of grains etc.

Pulastya said:

18. Saying 'all right' he, the fine image of religious merit, having honoured Vasiṣṭha's words, duly gave all the mountains of grains etc., and being respected by gods he went to the world of the enemy of Cupid, (i.e. of Śiva).

19. A man, whc sees these (mountains of grains) being brought or sees them being given by men or hears (about such a gift) with devotion or thinks (about it), too, being free from sins, goes to heaven.

20. A man destroys the (effect) of bad dreams by big mountains (of grains etc.) being invoked, (which are the) destroyers of the fear of the mundane existence; then, O best of men, what about him, who, with a tranquil mind and with his sins removed, gives the entire lord of mountains?

Bhīṣma said:

21. What is there on the earth, capable of removing the

association with the grief arising from the separation of the dear ones? Or what fast or vow is there that would certainly bring about prosperity or that would destroy man's fear of the mundane existence?

Pulastya said:

22. You have asked me about this vow dear to the world and difficult to perform even for the wise on account of its importance. Yet I shall explain this vow—a secret among Indra, gods and men—to you who are devoted.

23-25a. This is *Dvādaśī-vrata* (to be performed) in the holy month of Āśvina. A wise man eating little on the tenth day, should begin it with restraint, after brushing his teeth and facing the north or the east. On the eleventh, he should not eat anything and having properly worshipped Viṣṇu and having also duly worshipped Lakṣmī (he should say:) 'I shall eat on the next day (i.e. tomorrow).'

25b-26. Having thus taken a pledge, a man, having got up in the morning, should bathe with all herbs and the five products[1] of the cow taken collectively. Having put on white flowers and a garment he should worship the lord of Śrī with lotuses.

27. He should worship the feet (of the deity) saying, 'My salutation to Viśoka.' He should worship the shanks saying, 'My salutation to Varada.' He should worship the knees saying, 'My salutation to Śrīśa.' He should worship the thighs saying, 'My salutation to Jalaśāyī.'

28-32a. He should worship the waist saying, 'My salutation to Mādhava'. He should worship the belly saying, 'My salutation to Dāmodara'. He should worship the sides saying, 'My salutation to Vipula'. He should worship the navel saying, 'My salutation to Padmanābha'. He should worship the heart saying, 'My salutation to Manmatha'. He should worship the chest of the lord saying, 'My salutation to Śrīdhara.' He should worship the hands saying, 'My salutation to Madhubhid.' He should worship the throat saying, 'My salutation to Vaikuṇṭha.' He should worship the face saying, 'My salutation to Aśoka-

1. *Pañcagavya*: The five products of the cow taken collectively viz. milk, curds, clarified butter or ghee, urine and cowdung.

nidhi.' He should worship the eyes saying, 'My salutation to Vāsudeva.' He should worship the forehead saying, 'My salutation to Vāmana.' He should worship the eyebrows saying, 'My salutation to Hari.' He should worship the hair saying, 'My salutation to Mādhava.' He should worship the crest saying, 'My salutation to Viśvarūpin.' Similarly he should worship the head saying, 'My salutation to Sarvātman.'

32b-38a. Thus having worshipped Govinda (i.e. Viṣṇu) with incense, flowers and anointing, and then having made a circle he should get fashioned an altar with clay; (it should be) having four corners; (it should) have the length of a cubit; and (should) have a slope towards the north. (It should be) smooth, pleasing and surrounded by three ramparts on all sides. The ramparts should be three fingers high, and two fingers in expanse. Above the altar there should be a wall eight fingers high. He should put (i.e. make) the image of Lakṣmī in the (circle representing the) Sun with sand from the river. The wise man should worship Lakṣmī in the (circle representing the) Sun on the altar. (He should say) 'My salutation to Devī; my salutation to Śānti; my salutation to Lakṣmī; my salutation to Śrī; my salutation to Tuṣṭi; my salutation to Puṣṭi; my salutations Puṣṭi and Sṛṣṭi. Being happy she should remove your grief and be a giver of boons to you. Being happy she should grant me wealth and all (kinds) of success.'

38b-42a. Then having covered the (representation of the) Sun with white garments all round, he should worship it with fruits and eatables of various kinds, and also with a golden lotus. The wise one should put water with darbhas in silver pots. Then for the whole night he should arrange dancing and music. When three watches have passed, the man, having got up and having approached three couples or one couple of brāhmaṇas, should worship them (or it) according to his capacity with garments, flowers and incense. He should worship the couples seated on the beds, saying 'My salutation to Jalaśāyin.'

42b-44. Then having kept awake for the (whole) night with singing and (playing upon) musical instruments, and having bathed in the morning he should worship a couple (of brāhmaṇas) and without conceit born of wealth he should feed them according to his capacity; and listening to the Purāṇas

with devotion he should pass the day. He should perform this rite every month.

45-47. At the conclusion of the vow he should present a bed with a cow made of jaggery, with a cushion, with a rest and an auspicious coverlet. (He should say:) 'O lord of men, as Lakṣmī never goes abandoning you, similarly good form, health and absence of grief should always be with me (good form, health and absence of grief should never leave me). As Lakṣmī would never be (i.e. remain) without god (Viṣṇu), similarly may I have freedom from grief and best devotion, O Keśava.'

48-50a. Repeating this sacred text, he, who desires his well-being, should offer a bed with a cow made of jaggery, and also (the representation of) the Sun with Lakṣmī. (He should always offer) a lotus, a *Karavīra* flower, a fresh saffron flower, and flowers of *ketaka*, *sindhuvāra*, *camallikā* reddish with fragrance, *kadamba*, *kubjaka* and jasmine.

Bhīṣma said:

50b-51a. O lord of the sages, tell me about the cow made of jaggery. Tell me now of what form it is and with the recitation of which sacred text it is to be given.

Pulastya said:

51b-52a. I shall now tell you the nature and the fruit of the rite of (offering) a cow made of jaggery, which (i.e. which offering) removes all sins.

52b-54a. A man should spread deer-hide on the ground with the neck (of the deer-hide) in (i.e. facing) the east; he should scatter *darbhas* all over the ground smeared with cow-dung; he should spread a small (piece) of deer-hide and prepare a (representation of a) calf. He should fashion a clay (representation of a) cow (without or) with a calf.

54b-56. (A representation of) a cow made of jaggery weighing four *bhāras* is the best. The weight of the calf should be a *bhāra*. The (representation of the) cow weighing two *bhāras* is said to be second-rate; (then) the representation of the calf would weigh half a *bhāra*; the smallest type would weigh a *bhāra*; (then) the calf would weigh one-fourth *bhāra*, according to the expanse of his dwelling and wealth. The two, viz. the

cow and the calf (thus) fashioned should be covered with white fine garments.

57-60. Their ears should be made of conch shells, feet of sugarcanes, eyes of bright pearls, arteries of white thread, and dewlaps of white blanket, backs of reddish coins[1] and hair of the white bushy tail of *camara*; these two (i.e. the cow and the calf) should have the pair of eyebrows made of coral; their udders should be fashioned with butter; they should have a pair of golden eyes, and pupils (of their eyes) should be (made of) sapphires; their tails should be (made) of silk; their udders of bronze—white and very charming; they should be adorned with golden horns, and their hoofs with silver; the two should be furnished with many fruits and baskets of scents.

61-64a. Thus having arranged (the two) like this he should worship them by (waving) a light and incense. (He should recite the basic text:) 'May that goddess in the form of the cow, who is Lakṣmī to all beings and who has remained in gods, remove my sin. May that cow, who is Lakṣmī resting on Viṣṇu's bosom, and who is Svāhā in the fire, and who is the power of the Moon and the Sun, grant me boons. Since you, (O cow,) are the Svadhā of the chief manes, and the Svāhā of those who enjoy the sacrifices (i.e. of gods), and (since) you remove all sins, grant me well-being.'

64b-66a. Having thus invoked the cow he should offer her (i.e. the representation of the cow) to a brāhmaṇa. This rite (of offering) is laid down for (the offering of) all cows. O king, I shall tell you (about) the form and names of the cows that are said to remove sins.

66b-68. The first cow is *guḍa-dhenu* (i.e. made of jaggery); the second is *ghṛta-dhenu* (i.e. of ghee); the third one is *tila-dhenu* (i.e. of sesamum); the fourth one is called *jala-dhenu*, (i.e. of water); the fifth one is *kṣīra-dhenu* (i.e. of milk); the next one is *madhu-dhenu* (i.e. of honey); the seventh one is *śarkarā-dhenu* (i.e. of sugar); the eighth one is fashioned with curds; the ninth one is of (i.e. represented by) juice; and the tenth one is of the original form (i.e. an actual cow).

1. *Gaṇḍaka*: A coin of the value of four cowries.

69-70. Pitchers should be used for the liquid (representations of) cows, and heaps of their sizes for (representation of) other cows. Some men also desire to offer golden cows. Some other great sages desire to offer cows (represented) by butter and oils. The rite is the same and the ingredients are also the same.

71-73. Always at every *parvan* (i.e. the eighth and the fourteenth day of each half month and the days of the full moon and the new moon) these (representations of cows), giving enjoyment and salvation, should be offered (to brāhmaṇas), with invocation of sacred texts as at a *śrāddha*. On the occasion of (telling you about the offering of a) *guḍa-dhenu*, I have explained all of them, which give the fruits of all sacrifices, which remove all sins and which are auspicious. Since the *Viśoka-dvādaśī-vrata* is best of the vows, the (offering of) a *guḍa-dhenu*, is recommended as auxiliary to it.

74. *Guḍa-dhenu* etc. should be offered during the period of the Sun's passage from one solstice to another[1], during the auspicious equinoctial period, when a portent forebodes a great calamity[2], and also on eclipse days etc.

75-77. And this *Viśoka-dvādaśī* removes all sins and is auspicious, fasting on which (day) a man reaches that highest position of Viṣṇu. In this world he obtains good fortune, (long) life and health, and on death he reaches Viṣṇu's city and has the recollection of Hari (i.e. Viṣṇu). O king, he does not meet with grief, sorrow or calamity for nine thousand and ten and eight hundred millions (of years)[3].

78-79a. A woman, who, devoted to dancing and singing (on this day), observes this vow of Viśoka-dvādaśī, would also get that fruit; since dancing, singing and playing upon musical instruments in front of Viṣṇu (gives) unending (fruit).

79b-80a. He who recites like this or listens to this properly or observes the worship of the enemy of (the demons) Madhu,

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1. *Ayana*: The sun's passage, north and south of the equator; hence the period of the duration of this passage, half year, the time from one solstice to another.

2. *Vyatīpāta*: A portent foreboding a great calamity.

3. *Arbuda*: One hundred millions.

Mura and Naraka, or even suggests people (to observe this vow), lives in the world of Indra and is honoured by streams (i.e. large groups) of gods for a Kalpa.

Bhīṣma said:

80b-81a. O revered one, I desire to hear the great importance of (that) offering which is inexhaustible in the other world and is honoured by hosts of gods and sages.

Pulastya said:

81b-83a. O best of kings, I shall tell you (about) the ten ways of the gift of the Meru, the giver of which obtains unending worlds honoured by gods. One does not get fruit of that (gift) (even) by studying the Purāṇas and the Vedas and performing sacrifices and (visiting) holy places.

83b-86. (Now), therefore, I shall serially describe the gift of mountains: The first is *dhānya-śaila* (the mountain of grains); the second is *lavaṇācala* (the mountain of salt); the third is *guḍācala* (the mountain of jaggery); the fourth is *hema-parvata* (the mountain of gold); the fifth is *tila-śaila* (the mountain of sesamum); the sixth is *kārpāsa-parvata* (the mountain of cotton); the seventh is *ghṛta-śaila* (the mountain of ghee); the eighth is *ratna-śaila* (the mountain of gems); the ninth is the mountain of silver and the tenth is *śarkarācala* (the mountain of sugar). I shall tell (you) in proper order the manner in which they are observed.

87-89a. Mountains (i.e. heaps) of grains should be given as prescribed during the auspicious half of the year, or in the evening at the time of a portent foreboding a great calamity, or on the third day of the bright half, or on the day of a lunar eclipse, or at the time of marriage, festival or sacrifice, or on the twelfth day, or on the fifteenth day of the bright half, or when constellations are auspicious, or on the full moon day of Kārtika at Jyeṣṭha Puṣkara.

89b-90. In the holy places or in a cowpen or in the courtyard of the house, he should, with devotion, get prepared an auspicious pavilion having four corners, facing the south, and having a slope towards the north-east or facing the east according to the prescribed rules.

91-92. Having spread *darbhas* on the ground smeared with cowdung, he should fashion among them a mountain with pillars in the form of (other) mountains. This best mountain should be (made of) a thousand *droṇas*[1], that of a middle size should be (made of) five hundred *droṇas*, and the smallest one should be (made of) three hundred *droṇas*.

93-95a. In the centre should be the Meru mountain made of rice along with three golden trees. Through best brāhmaṇas one (or) more (pieces of) cloth should be put at the top. It should have four silver peaks, and also the slopes should be made of silver; in the east, it should be (decorated) with pearls and diamonds; in the south with *gomeda*-gems and rubies; in the west (it should be decorated) with emeralds and sapphires, (and) in the north with lapis lazuli and topaz.

95b-97. It should be decorated with bits of sandal and corals on all sides, (and also) with creepers, and with pearls and gems. Golden (representations of) revered Brahmā and Viṣṇu and Śiva and (and also of) the Sun should be (installed) here; similarly its caves should be covered with sugarcanes and bamboos, and the streams of water in the form of ghee (should flow) in (various) directions. The row of clouds would be (represented by) pieces of cloth—white in the east, yellow in the south, variegated in the west and red and compact in the north.

98-100a. One should instal the silver (images of) chief kings and of the eight lords of the worlds in (proper) order. There should be various rows of forests round about, and also flowers and perfumes. At the top, it should have a canopy of five colours, and should have the decoration of fresh white flowers. Thus having placed the best mountain (viz. Meru) and the pillar mountains in (due) order, one should with (i.e. in the remaining) fourth part establish (the representations of) the four quarters decorated with flowers and perfumes.

100b. In the east should be the Meru mountain with many fruits and shining as it would be full of gold.

101. Gandhamādana, made of heap of wheat and adorned with silver should be installed in the south. It should be end-

1. *Droṇa*: A measure of capacity equal to 128 sers.

owed with golden representation of Viṣṇu[1] or his Mānasa (form)[2] made of ghee and with a piece of cloth and silver forests.

102. In the west one should get fashioned a mount of sesamum, (decorated) with many fragrant flowers and a golden *pippala* tree and a golden swan; there should be a cluster of silver flowers, and it should be decorated with a (piece of) cloth, and at the front there should be a lake with white water in the form of curds.

103-104a. Having placed the big mount he should get fashioned in the north mount Supārśva made of beans and along with cloth and flowers, and having at its top a golden bunyan tree and shining with a golden flag, and with a forest (on it) having an auspicious lake of honey and a bright silver canopy.

104b-105. Through four self-controlled brāhmaṇas, knowing Vedas and Purāṇas and of praise-worthy character and forms, a sacrifice should be performed with sesamum, barley, ghee, sacred fuel and *darbhas*, after having made a pool of the measure of a hand, in the east. At night one should keep awake with (i.e. by singing) mild songs and (staging) plays. I shall now tell (you) about the invocation of the mountains.

106-109. 'O treasure, you are the abode of the hosts of all gods; O you immortal mountain, destroy whatever is adverse in his house; bring about wellbeing and excellent peace, for you have been worshipped by me of great devotion. You alone are revered lord, Brahmā, Viṣṇu and Divākara (i.e. the Sun); you are the embodied and unembodied seed; therefore, O eternal one, protect me. Since you are the abode of the regents of the quarters of the world and of the omnipresent one, and also of Rudra, Ādityas and Vasus, therefore, grant me peace. Since your top is crowded with gods and ladies, therefore emancipate me from this painful ocean of worldly existence.'

110-114a. Having thus worshipped Meru one should worship Mandara: 'O Mandara, since you look charming with Caitraratha and Bhadrāśva, therefore give (me) happiness. O Gandhamādana, you are the crest-jewel in Jambū-dvīpa and look charming with the hosts of Gandharvas, therefore let me

1. *Yajñapati*: A name of Viṣṇu.
2. *Mānasa*: A form of Viṣṇu.

have enduring fame. Since you have the beauty of golden slabs with Ketumāla and Vaibhrāja forest, therefore, let me have permanent nourishment. O Supārśva, since you always shine with Uttara Kuru and Savitra forest, therefore let me have inexhaustible prosperity.'

114b-115. Having thus invoked all those (mountains) and having taken bath in the bright morning one should present the middle mountain to his preceptor; then O king, he should give the pillar-mountains to the priests one by one.

116-117. According to one's capacity one should give twentyfour or ten cows, O king, or if one does not have the capacity one should give seven or eight or five cows. At least one tawny milch-cow should be offered to the preceptor. The same procedure should be followed in the case of the remaining.

118. The same sacred texts and ingredients (should be used) for the worship of all the planets, regents of the quarters of the world and Brahmā etc.

119-122. A sacrifice on all mountains is laid down with (the accompaniment of) one's own sacred text. One should (during the vow) always observe fast; if one is weak, meal at night is prescribed. O king, listen, according to the proper order, to the procedure to be followed in case of all mountains; (listen) also (to) the sacred texts to be recited at the time of making gifts on (i.e. with reference to) the mountains and their fruit. 'As food is said to be Brahman, as food is declared to be life, as beings are born from food, as the world grows on food, as food is Lakṣmī, as food is Viṣṇu himself, so, O best mountain, protect me by means of your form of the mountain of grains.'

123-125a. He, who gives the mountain full of grains with this rite, is honoured in the world of gods for full hundred *manvantaras*. O best of king, accompanied by hosts of celestial nymphs and Gandharvas, he goes to heaven in an aeroplane; and after the destruction of (the bonds of) his deeds he obtains the kingdom of kings; there is no doubt about it.

125b-129. Now I shall describe to you the (rite of the) best mountain of salt, by giving which a man goes to the world connected with Śiva. The best mountain of salt should be fashioned with sixteen *droṇas*; the middle one should be fashioned with half (the quantity) of it; and the lowest one is said (to

consist) of four (*droṇas*). A poor person should (get a mountain fashioned) which (consists of) more than a *droṇa*, according to his capacity. He should get the four pillar-mountains fashioned separately with one-fourth (*droṇa*). He should always follow the same procedure as formerly told in the case of Brahmā and others. Similarly he should instal golden abodes of all the regents of the quarters of the world, and also lakes and forests and trees etc.

130-133a. Here (i.e. in this case) also keeping awake during the night (as usual) is recommended. Listen to the sacred texts (to be recited at this time): 'Since this taste in the salt is associated with good fortune and since all other tastes do not excel without salt, therefore, being identical with it, O best mountain, (please) protect me who am afflicted. As you are always dear to Śiva, so give (me) peace. Since you have sprung up from the body of Viṣṇu and increase good health, therefore, you, of the form of a mountain, protect me.'

133b-135a. He, who, presents the mountain of salt (to a brāhmaṇa) with this rite, would live for a *Kalpa* in the world of Umā, and thence would get the highest position. Hereafter I shall describe (the rite of) the mountain of jaggery, by making the present of which a man, honoured by gods, obtains heaven.

135b-138a. The best (jaggery-mountain) is deemed (to weigh) ten *bhāras*; the middle one is (deemed to weigh) five (*bhāras*); the smallest is (said to weigh) three *bhāras*. A person with small wealth (should have the mountain weighing) half of it (i.e. one *bhāra* and a half). He should have the same invocation, the same (type of) worship, the same (kind of) golden trees, worship of gods, pillar-mountains, and also (the same type of) lakes and sylvan deities, the same (type of) sacrifice, keeping awake (at night), and abodes of the regents of quarters of the world, as in the case of (the offering of) the mountain of grains. He should recite this sacred text:

138b-141. 'As among gods this Janārdana, the universal soul, is the best, as Sāmaveda is the best among Vedas, as Mahādeva (i.e. Śiva) is the best among those who practise abstract meditation, as Oṁkāra is the best of all sacred texts, as Pārvatī is the best among all ladies, in the same way the

taste of sugarcane is regarded as the best of all tastes. Therefore, may the mountain of jaggery give me great wealth. O you mountain of jaggery, since you have been created by Pārvatī, the giver of good fortune, as her abode, therefore always protect me.'

142-143. He, who gives according to this rite, a mountain (made) of jaggery (to a brāhmaṇa), being honoured by Gandharvas, is respected in the world of Gaurī; (and) again at the end of a hundred Kalpas becomes the lord of the seven islands; and is endowed with (long) life and health and is not defeated by (his) enemies.

144. Now I shall describe (to you the rite of) the golden mountain giving which men go to the world of Viriñci (i.e. Brahmā).

145-149a. The best one (is said to weigh) a thousand *palas*; the middle one (is said to weigh) five hundred *palas*; the lowest one (is said to weigh) half of it. Even a man with small wealth, free from jealousy, should give (a golden mountain weighing) more than a *pala*. O best king, all the procedure should be the same as in the case of (the present of) a mountain of grains. As (in the case of the present of) that (i.e. a mountain of grains) he should offer the pillar-mountains to the priests. He should recite the text: 'O mountain, since you give unending fruit, therefore (please) protect me. O best of mountains, since you are the child of Agni, since you are the lord of the universe, therefore, in your form of the golden mountain (please) protect me.'

149b-150. He, who gives, according to this rite, a golden mountain (to a brāhmaṇa) goes to the delight-giving world of Brahmā; he would stay there for a hundred *kalpas* and then he goes to the highest position from there.

151. Now I shall tell (you about the present of) a mountain of sesamum along with the rite, by giving which a man goes to the excellent world of Viṣṇu.

152. The best one is said to weigh ten *droṇas*; the middle one (is said to weigh) five *droṇas*; O best of kings, the lowest one is said to weigh three *droṇas*.

153. Other things like the pillar-mountains are the same as before. O best of kings, I shall tell you the sacred text that

accompanies the presentation:

154-155. 'Since sesamum, *darbhas* and beans were produced from the perspiration of the body of Viṣṇu at the time of the murder of Madhu, and since sesamum seeds alone are the protection in the offerings made to gods and manes of ancestors, therefore, grant us peace; and O best of mountains, give (me) wealth; (my) salutation to you.'

156. He, who, invoking in this way, presents an excellent mountain of sesamum, goes to the position of Viṣṇu, from which return (i.e. rebirth) is difficult.

157. The mountain of cotton weighing twenty *bhāras* is the best; the middle one is said (to weigh) ten *bhāras*, and the lowest is said to weigh five *bhāras*.

158. A poor man, free from pride born of wealth, should give the mountain of cotton weighing one *bhāra*. O best of kings, everything is to be accomplished as in the case of the presentation of the mountain of grains.

159-161a. When the dawn has broken, he should give it and recite this (sacred text): 'O mountain of cotton, since you always are the covering of people, destroy the stream of (my) sins. (My) salutation to you.' Saying this, he, who gives the mountain of cotton (to a brāhmaṇa), would live for a Kalpa in Rudra's world with Śarva (i.e. Śiva); then he would be a king in this world.

161b. Now I shall describe (to you) the (rite of the) excellent mountain of ghee, which is lustrous, auspicious and destroyer of great sins.

162-164. The best mountain of ghee would weigh twenty (*bhāras*); the middle is said to weigh ten (*bhāras*); and the lowest one is said to weigh five (*bhāras*). Even a poor person should prepare one weighing two *bhāras*, according to the procedure. Similarly the pillar-mountains should be prepared with the fourth portion of it, and one should put the vessels of rice on a pitcher.

165-166. He should get fashioned compact (mountains) according to the procedure and (as would look) charming. He should surround them with pieces of cloth and sugarcanes and fruits etc. Here (also) the entire procedure is the same as in the

case of the mountain of grains. The installation (of the deities etc.) and a sacrifice and worship of deities, are (to be done) like that (i.e. as in the case of the mountains of grains).

167. When the dawn has broken, he should offer it to his teacher; and with a tranquil mind he should present the pillar-mountains to the priests.

168-169. He should recite the following text: 'Since ghee was produced due to combination (of curds etc.) in milk, therefore, may Śiva, the universal soul and a blazing fire, be pleased here. O mountain (of ghee), since Brahman, full of lustre, is settled in ghee, therefore, protect me with your mountain-form of ghee.'

170-172a. He should present the excellent ghee-mountain (to a brāhmaṇa) with this rite. Even though he is filled with great sins, he goes to Śiva's world in an aeroplane to which swans and cranes are yoked, and has a mass of strings of bells attached to it, and is surrounded by celestial nymphs and Siddhas and Vidyādharas; he would move there with the manes till deluge.

172b-173. Now I shall explain to you (the rite) of the excellent mountain of jewels. (This) mountain would be the best with a thousand of pearls. The middle one should be fashioned with five hundred pearls; the lowest one is said to have been fashioned with three hundred pearls.

174-176. All around it there should be pillar-mountains made from one-fourth portion (of the material viz. the pearls). The wise should fashion the (Mandara) (mountain) in the east with diamonds and gems brought from the Himālayas, should fashion the Gandhamādana in the south with sapphires and topaz; the Vipulācala should be fashioned in the west with lapis lazuli and corals; he should also place in the north (the Supārśva mountain) with rubies and gold. In this case also he should arrange everything as in the case of the mountain of grains.

177. Having invoked like that (i.e. as in the case of the mountain of grains), the golden trees and (images of) deities he should worship them with flowers, sandal etc. In the morning he should allow (the deities invoked) to go.

178-180a. And as before he (should give them) to the priests (and) recite this sacred text: 'O great mountain, as all the hosts of gods are settled in all jewels and as you are always full of jewels, (please) protect me. Since Viṣṇu is pleased with the offering of jewels, and with the worship, the sacred text and the food offered (to the deity), therefore, O mountain, protect us.'

180b-183a. O king, he, who presents the jewelled mountain (to a brāhmaṇa) with this rite, being worshipped by the lord of gods, goes to Viṣṇu's world, and lives there for a full hundred Kalpas. He, being endowed with a (good) form, health and virtues, would become the lord of the seven islands. And all that (sin) like the murder of a brāhmaṇa etc. committed in this or the other world perishes as a mountain struck with the thunderbolt.

183b-184. O king, I shall now describe (to you the rite of) the excellent silver mountain, by offering which man goes to the world of Soma (i.e. the Moon). The best silver mountain is (that which is fashioned) with silver weighing ten thousand *palas*.

185-186. The middle one is said to be (fashioned) with silver (weighing) five thousand *palas*. A poor person should get a silver mountain fashioned with more than twenty *palas* (of silver) according to his capacity. Similarly he should fashion the pillar-mountains with one-fourth portion (of the silver), and as before he should get fashioned Mandara and other (mountain) according to the procedure (that is laid down).

187-188. The wise one should get the regents of the quarters of the world fashioned with silver. The slope (of the mountain) having Brahmā, Viṣṇu and the Sun on it should be golden; (or it may be made of) silver. The other mountains should be (made of) gold. The remaining (items) like sacrifice, keeping awake (at night) should be as before.

189-190a. And like that (i e. as before) he should give, in the morning, the silver mountain to his preceptor and the pillar-mountains along with garments and ornaments to the priests; and being free from jealousy and with *darbhas* in his hands, he should, reciting this sacred text, offer it:

190b-192a. 'As silver is dear to the manes, to the Moon and to Śiva, so, O silver, protect us from this ocean of mundane existence (full) of grief.' The man, who, declaring in this way, gives the excellent silver mountain, gets the fruit of (offering) thousands of myriads of cows.

192b-193a. Being honoured by Gandharvas, Kinnaras and hosts of celestial nymphs, he would live in the world of the Moon till deluge.

193b-195. Now I shall describe (to you the rite of) the best mountain of sugar, by offering which Viṣṇu, the Sun and Śiva are always pleased. The best mountain would be (the one weighing) eight *bhāras* of sugar; the middle one is said (to weigh) four *bhāras*; and the lowest one is said (to weigh) two *bhāras*. He who is very poor should fashion it with silver (weighing) a *bhāra* or half a *bhāra*.

196-199a. The man should fashion the pillar-mountains with one-fourth portion (of the silver); all other things would be like the mountain of grains with gold and cloth (etc.). On Meru, the three golden trees, viz. Mandāra, Pārijāta and Kalpa as the third, should be placed; this triplet of trees should be placed at the top of all. (The two trees, viz.) Haricandana and Santāna[1] should be placed in eastern and western regions on all the mountains, especially on the mountain of sugar.

199b-200. On the Mandara mountain (the image of) god Cupid facing the west should be (placed). On the peak of Gandhamādana, (the image of) Kubera, facing the north, should be (kept). The representation of the Vedas should face the east, and (the image of) Viṣṇu should be (placed) on the Vipula-mountain.

201-202. The golden (representation of a) cow of good flanks should face the south. Having done the invocation, the sacrifice as in the case of the mountain of grains, he should give the excellent middle mountain to his preceptor; he should give the four mountains to the priests and recite these secret texts:

203-205. 'Since this sugar-mountain is the essence of the

1. *Santāna*: One of the five divine trees. The other four are: Mandāra, Pārijātaka, Kalpavṛkṣa and Haricandana.

nectar of good-fortune, therefore, O lord of mountains, always be pleasure-giving. O sugar-mountain, you have sprung up from the drops of nectar that fell on the earth when gods were drinking it; (please) protect us. Sugar again has come up from the bow of Cupid. O great mountain, you are made of it (i.e. sugar); protect us from the ocean of the worldly existence.'

206. The man, who presents sugar-mountain according to this rite, being free from all sins, goes to the abode of Brahmā.

207. Then getting into an aeroplane shining like the Moon and the Sun, he would rise from there (and go to) the heaven of lord Viṣṇu.

208-209. After that at the end of a hundred Kalpas, he, endowed with (long) life and (good) health, would be the lord of the seven islands for three myriads of existence. In (the rites of) all (these) mountains, he, free from jealousy, should have (i.e. offer) meals (to brāhmaṇas) according to his capacity, and with their permission should himself eat food without salt.

210-211a. He should send all the ingredients (used for the rite) of the mountain to the house of the brāhmaṇa (invited for the rite). I have (thus) told you this (observance of the rite of the) gift of a mountain. O king, ask me what else you like (to hear from me).

Bhīṣma said:

211b-212a. O revered sir, tell (me about) some vow capable of taking one out of the ocean of the worldly existence and giving the fruit (in the form) of heaven and (good) health.

Pulastya spoke:

212b-214. I shall explain to you a religious observance with reference to the Sun, which is called *Kalyāṇa-saptamī*. So also *Viśoka-saptamī*, and a third one, viz. *Phala-saptamī*. One should observe (the vow of) *Śarkarā-saptamī* and *Kamalā-saptamī* also; (similarly one should observe the vow of) *Mandāra-saptamī*, the sixth (vow), and *Śubha-saptamī* the seventh (vow). All (these) are said to give religious merit and all are honoured by gods and sages.

215-216. I shall tell (you) in their order the manner in which they are to be observed. When on the seventh of any of the bright fortnights it is Sunday (i.e. when the seventh day of the bright fortnight falls on Sunday), it is called Kalyāṇinī and Vijayā also. In the morning one should bathe in the river with cow's milk (i.e. after applying cow's milk to one's body).

217-220. Wearing a white garment and facing the east, one should prepare, with sacred rice grains, a lotus having eight petals with a pericarp in its centre. In due order one should instal the lord of gods everywhere (i.e. in all the petals) with (i.e. offering) flowers and sacred rice grains (and paying homage to him). (One should offer flowers and sacred rice grains to the representation installed) in the eastern direction (saying, 'I offer) this to Tapana;' then one should offer flowers and sacred rice grains to the representation in the south-east direction (saying, 'I offer this) to Mārtaṇḍa;' then to the one in the south (saying, 'I offer this) to Divākara;' (then to the one) in south-west direction (saying, 'I offer) this to Vidhātṛ'; (then to one) in the north-west (saying, 'I offer this) to Bhāskara;' (then to the one) in the north (saying, 'I offer this) to Vaikartana;' and then keeping (the flowers and sacred rice grains) on the eighth petal (one should say, 'I offer this) to Deva.' At the beginning, in the middle, and at the end (of the rite, one should say,' my) salutation to the highest soul.'

221-225. Having worshipped the deity with sacred texts and having saluted it, one should worship it on the altar with white garments, fruits, eatables, incense, and unctions, and with jaggery and salt. Then having with the utterance of vyāhṛti[1] allowed the best brāhmaṇas to go, one should devoutly and according to his capacity please them with jaggery, milk, ghee etc. One should also offer the pot of sesamum and gold to a brāhmaṇa. A man, having accepted a vow thus, should sleep, and having got up in the morning, and having bathed and muttered sacred texts, and having eaten ghee and rice boiled in milk, he should give the pot of ghee with gold

1. *Vyāhṛti*: A mystic word uttered by every brāhmaṇa in performing his daily sandhyā—adoration. These Vyāhṛtis are three—Bhūr, Bhuvas and Svas or Svar, usually repeated after Om; according to some, they are seven in number.

and water-pitcher to a brāhmaṇa who is not a religious hypocrite.[1]

226. (He should say:) 'May the highest soul, Divākara (i.e. the Sun) be pleased here (i.e. with this offering)'. He should perform this rite every month.

227-228. Then in the thirteenth month he should give thirteen milch-cows with pieces of cloth and ornaments, and with golden horns (i.e. with their horns decked with gold) or if he is poor, he, free from jealousy, should give one cow; he should not be proud of his wealth, for due to that he, through delusion, falls down (i.e. into hell).

229-231. He, who observes (the vow of) *Kalyāṇa-saptamī* in this manner, is free from all sins and is honoured in the world of Sun; and in this world he has unlimited life, (good) health and prosperity. This (vow of *Kalyāṇa-saptamī*) removes all sins and is honoured by all gods. (This) *Kalyāṇa-saptamī* destroys all evils.

232-234. He, who listens to the (description of the vow of) *Kalyāṇa-saptamī*, or reads it, becomes free from all sins. O best king, like this (vow of *Kalyāṇa-saptamī*) I shall explain (to you) the vow of *Viśoka-saptamī*, having observed which a man never meets with grief in this world. On the fifth day of the bright half of Māgha, he, having bathed with black sesamum, having, after brushing the teeth, eaten the mixture of rice and peas with a few spices[2], should observe a fast, and avoiding sexual intercourse, should sleep at night.

235-237. Then getting up in the morning and having bathed and muttered sacred texts and (thus being) pure, he should fashion a golden lotus and should worship (the Sun with it saying: 'I offer this) to Arka.' Also (he should worship the Sun) with a red *Karavīra* and with a pair of red garments. (He should say:) 'O Āditya, as the world is free from grief due to you only, let me in the same way have freedom from grief

1. *Vaiḍāla-vrata*: 'A cat-like observance'. Concealing one's malice or evil designs under the garb of piety or virtue. Vaiḍāla-vratin is one who leads a chaste life simply for want of female company and not because he has controlled his senses.

2. *Kṛsara*: A dish consisting of the mixture of rice and peas with a few spices.

and devotion to you in every existence.' Thus worshipping the Sun on the sixth day, he should devoutly honour the brāhmaṇas.

238-242a. After getting up (in the morning) and after drinking cow's urine and after having performed his daily rites, and having carefully worshipped brāhmaṇas, he should give a pair of good garments and (the golden) lotus with a pot of jaggery. Then eating (food) without oil and salt on the seventh day, and observing silence, he, desiring his well-being, should listen to the (recital of) Purāṇa. He should observe (this vow on the sixth and seventh days) of both the fortnights upto the seventh day of the (next) Māgha. At the end of the vow, he should give a pitcher along with a golden lotus and a furnished bed and a milch-cow.

242b-246a. He, who, being free from the conceit of wealth, observes (the vow of) *Viśoka-saptamī* goes to the highest position; and till an entire crore of hundreds of existences pass, he, being free from calamity, does not meet with grief. He fully satisfies whatever desire he entertains. He, who observes (this vow) without any desire, goes to the highest Brahman. He too, who listens to the vow called *Viśoka-saptamī*, reaches Indra's world, and is never unhappy.

246b-247a. I shall (now) tell (you) about another (vow) called *Phala-saptamī*, observing which, a man, being free from sins, goes to heaven.

247b-250. On the fifth day of the auspicious month of Mārgaśīrṣa, he, with a firm devotion and having fasted on the sixth day, (and) getting fashioned a golden lotus, should offer it with sugar to a brāhmaṇa having a family; and he, knowing (what) religious merit (is), should make a golden form of a fruit (i.e. should fashion a golden fruit) and give it in the evening (to a brāhmaṇa saying): 'May Bhānu (i.e. the Sun) be pleased with me.' Having honoured the brāhmaṇas according to his capacity on the seventh day, he should have the meal with (sweetened) milk; and give up (eating) fruit upto the seventh day of the dark fortnight.

251-252a. And according to this procedure one should fast on that day. Similarly one should present a golden fruit, along with a golden lotus, a pot (full) of sugar and a garment and a garland.

252b-253a. For a year having fasted on both the seventh days (of a month), he should present (the above-mentioned things) in due order and should recite this sacred text in honour of the Sun.

253b-254a. 'May Bhānu, Arka, Ravi, Brahmā, Sūrya, Śakra, Hari, Śiva, Śrīmān, Vibhāvasu, Tvaṣṭṛ (and) Varuṇa be pleased.'

254b-256a. On the seventh day of each month he should recite one of these names. He should observe (the vow also) by giving up eating one (species of) fruit per fortnight. At the conclusion of the vow he should honour a couple of brāhmaṇas with garments and ornaments. He should (also) give a pitcher (full) of sugar along with a golden fruit.

256b-257a. (He should pray as follows:) 'Since the desire of your devotees is never fruitless, therefore let me have an unending fruit in every existence.'

257b-260a. He who observes this (vow of) Saptamī, giving unlimited fruit, liberates twentyone past and future male (-members) (of his family). He, who listens to or recites (the procedure of the vow), too, becomes virtuous; and with his heart purified he is honoured in the world of the Sun. Whatever sin like drinking of wine is done (i.e. committed) by a man in this or in the next world, all that (sin of him) who observes the vow of *Phala-saptamī*, is destroyed.

260b-264. Like this (vow of *Phala-saptamī*) I shall describe (to you) *Śarkarā-saptamī* that destroys sins, and by (observing) which unending (long) life, good (health) and prosperity are produced (i.e. are obtained). On the seventh day of the bright half (of the month) of Vaiśākha, he, of a firm faith, after having bathed in the morning with white sesamum and having had pure garland and anointment, and after having drawn a lotus with a pericarp (in it) with saffron, he should offer on it sandal and flowers (saying:) 'My salutation to Savitṛ.' He should instal a water-pitcher with a sugar-pot after having adorned it with white flowers and anointing (it), and also with a golden flower. He should worship it with this sacred text:

265-266. 'Since you are described in the Vedas as full of all Vedas and since you are all-in-all of immortality, give me peace.' Then having drunk (the mixture of) the five products of a cow,

he should sleep by its side on (bare) ground. He keeps on reciting the *Saura-sūkta* (i.e. the eulogy of the Sun)and listening to the Purāṇas (i.e. He should recite the Saura-sūkta and listen to the recital of the Purāṇas).

267-271. When a (whole) day and night have passed, he after having performed the daily rites, should present all that to a brāhmaṇa, well-versed in the Vedas. He should feed the brāhmaṇas, according to his capacity, with sugar, ghee and (sweetened) milk; (but) he himself, restrained in speech, should eat (food) without oil and salt. Every month, he should (observe this vow) according to this procedure. And, he, according to his capacity, should give, at the end of the year, an all-furnished bed, with a pitcher of sugar, a milch-cow and a well-furnished house; and should offer a thousand, or a hundred or ten, or three *niṣkas*, or one *niṣka*.

272. He should, according to his capacity, give a golden lotus and should recite the sacred text as before. He should not be proud of his wealth, for doing so, he would incur sins.

273. (He should say:) 'May you have the rice, kidney-beans[1] and the sugar-canes (which are) the drops of nectar that had fallen on the ground from the mouth of the Sun (when he was) drinking nectar.'

274. Therefore, the taste of sugar has the essence of sugar-canes and has nectar as its soul. So, this sugar, dear to the Sun, is auspicious at the time of making offerings to gods and manes.

275-277. And this *Śarkarā-saptamī* gives the fruit of a horse-sacrifice, removes all evils and increases (the number of) sons and grandsons. He, who observes this vow with great devotion, goes to the highest Brahman; for one year he would live in heaven and then he goes to the highest position. O sinless one, he who listens to this (account), or recollects it, or recites it or thinks about it in this world, is honoured by gods and best sages in the city of gods, in the world of the lord of gods.

278. Hereafter I shall likewise, describe to you the *Kamala-saptamī*, by the mere mention of which the Sun is pleased.

279-281a. Having well-bathed with white mustard, and having put in a sesamum-pot, an auspicious golden lotus, and surrounding it with a pair of garments he should worship it

1. *Mudga*: Kidney-bean.

with sandal and flowers. (He should recite this sacred text:) 'My salutation to Padmahasta; my salutation to Viśvadhārin; my salutation to Divākara; my salutation to Prabhākara.'

281b-282. Then in the evening, he should offer it with a water-pitcher to a brāhmaṇa after having honoured him with garments, flowers and ornaments; he should (also) give, according to his capacity, a cow after adorning her according to the (proper) procedure.

283-284. When a day and a night havepassed, he should feed the brāhmaṇas on the eighth day; and he himself should eat (food) without flesh and oil. He being free from pride about his wealth, should, with devotion, observe all this according to the proper rite on the seventh day of the bright half of every month.

285-286. At the conclusion of the vow he should give golden cows, (or) milch-cows, vessels, beds etc. and also the desired household articles.

287-292. He, who observes the (vow of) *Kamala-saptamī* according to this procedure goes to (i.e. obtains) unlimited wealth and is delighted in the world of the Sun. He would partake of (i.e. go to) each of the seven worlds in a *Kalpa*, and being surrounded by the celestial nymphs, he then reaches the highest position. He who witnesses or listens to, or recites at the (proper) time or devoutly thinks about thisvow, too, obtaining spotless wealth, goes to the world of Gandharvas and Vidyādharas. Hereafter I shall describe to you (the vow) called *Mandāra-saptamī* which destroys all sins, fulfils all desires, and is auspicious. A wise man, eating (very) little on the fifth day of the bright half of Māgha, should, after brushing his teeth, observe a fast on the sixth day. Having honoured the brāhmaṇas he should pray to Mandāra at night. Then having got up in the morning, and having bathed, he should feed the brāhmaṇas according to his capacity.

293-296. He should (then) fashion a group of eight mandāra flowers; similarly he should fashion a golden (image of a) man with a very charming lotus in his hand. Having made of black sesamum, a lotus having eight leaves, in a copper-vessel, (he should worship the Sun) with the golden mandāra flowers. While offering the flowers in the eastern direction (he should say, 'I offer)

this to Bhāskara.' In the same way (he should offer) two spotless petals with a salutation (saying 'I offer) these to the Sun.' In the same way (when offering the flower) in the southern direction (he should say 'I offer) this to Arka'; (while offering it in the north-west direction he should say, 'I offer) this to Aryaman.' Similarly (while offering it) in the west (he should say 'I offer) this to Vedadhāman,' and (while offering it) in the northeast direction he should say, 'I offer) this to Caṇḍabhānu.' And he should worship Pūṣan in the north (saying 'I offer) this to Ānanda.'

297-301. (An image of) a man should be installed in a pericarp. (He should) also (make an offering) to (the highest god) the soul of all, after having surrounded it with white garments, articles of food, flowers and fruits. Having thus worshipped (the deity), he should give all that to a brāhmaṇa, learned in (all) Vedas; and the householder, observing silence, and facing the east should eat without oil and salt. Being free from the vanity of wealth, he should do everything according to this procedure on the seventh day of every month for a year. He who desires his well-being should place this on a pitcher and give it according to his wealth (i.e. economic condition) with cows (to a brāhmaṇa). (While making the offering he should say) 'Salutation to Mandāranātha and to Mandārabhavana. O Ravi, rescue us from this ocean of the worldly existence.'

302. The man, who observes the vow of *Mandāra-saptami* according to this procedure, being free from sins, and being happy, delights in heaven for a *Kalpa*.

303. A man taking with him this torch in (i.e. for removing) the terrible darkness in a train of sins does not fall down in the night of the mundane existence.

304. Even he, who recites, or listens to (the account of this vow of) *Mandāra-saptamī* which gives the desired fruit, becomes free from all sins.

305. Now I shall tell you about another vow, viz. of the good *Śubha-saptamī*, having fasted on which a man becomes free from the stream of diseases and griefs.

306. In the month of Āśvina, having solemnly bathed and muttered sacred texts, and having become pure, and having

informed the brāhmaṇas, he should begin the (vow of) *Śubha-saptamī.*

307-311. He should devoutly worship a cow with sandal, flowers and anointment. (While making the offering he should say) 'O Śubha-kalyāṇī, I salute you, who are born from the Sun and are the abode of the entire world, for the purification of (my body).' (Saying,) 'May Aryaman be pleased,' he should, in the evening, give an offering of a *prastha* (-measure) of sesamum after having prepared it, with a copper-vessel, and also a golden bull, with a piece of cloth, flowers and jaggery, and with a cushion, repose, vessels and a seat, along with fruits and various articles of food with ghee and (sweetened) milk. Having drunk the (mixture of the) five products of cow, he should sleep on a bare ground; then, when the morning has dawned, he should devoutly offer it to the brāhmaṇas.

312-317. A man should offer, according to this rite, a couple of garments, a golden bull and a golden cow. And at the end of the year he should, saying, 'May the universal soul be pleased,' give a bed with a sugar-cane and jaggery, and a *prastha* (-measure) of sesamum (after having put it) in a copper-pot, as well as a golden bull, to a brāhmaṇa learned in the Vedas. A wise man, who observes the vows of *Śubha-saptamī* according to this procedure, gets wealth (and) pure fame in every existence; and being honoured by the hosts of celestial nymphs and Gandharvas in the abode of gods, he, being, the chief of the troop of demigods—attendants of Śiva, lives (there) till deluge; and having descended (on the earth) at the beginning of a Kalpa, he would become the lord of the seven islands. This *Śubha-saptamī* is said to be capable of destroying the sin of a thousand killings of embryos or of brāhmaṇas.

318-319. He, too, who recites, listens to this (vow), or, by chance sees for a while the gifts being given, with his body freed from all sins, obtains the leadership of Vidyādharas. A man, who observes the vow of the (*Śubha-*) *saptamī* for seven years, gradually becomes the lord of the seven worlds and (then) goes to the position of Murāri.

CHAPTER TWENTYTWO

On Vows

Bhīṣma said:

1-3. *Bhūḥ*, *Bhuvaḥ*, *Svaḥ*, *Mahaḥ*, *Jana*, *Tapas* and *Satya* are said to be the seven worlds. How can one have the lordship over all these in turn? O brāhmaṇa, who are honoured by gods, how can one have handsome form, (long) life and (good) health, and also ample wealth in this world?

Pulastya said:

4-10. Formerly Indra ordered Agni, along with Vāyu, to destroy the enemies of gods. When he consequently burnt the demons in thousands, (the demons) Tāraka, Kamalāksa, Kāladaṁṣṭra, Parāvasu, Virocana and Saṁhrāda entered the ocean and remained deep in it. Taking them to be weak, Agni and Vāyu ignored them. Since then they harass gods, men and snakes and all sages and then again enter the ocean. In this way, O king, those heroes have harassed, on the strength of the water (of the ocean) being inaccessible, the three worlds for seven and five (i.e. twelve) thousand *yugas*. Then again Indra ordered Agni and Vāyu: "Dry up this ocean immediately. Since this abode of Varuṇa (i.e. the ocean) is the shelter of our enemies, therefore you should today only dry it up."

11-13. They said to Indra, the killer of Maya and Śambara: "It is a wicked act, O lord of gods, to destroy the ocean; since by doing so a large group of beings would be destroyed, therefore, O Indra, adopt some other remedy. O best of gods, how should the ocean, in the portion measuring just a (square) *yojana* of which crores of beings live, be destroyed?"

14-21. Thus addressed, the lord of gods, whose eyes were reddened due to wrath, said these words to Agni and Vāyu: "The gods never obtain (i.e. accept) the union of impiety with piety. Especially you two are magnanimous. Since you, O Agni, along with Vāyu, did not obey my order, therefore, you both, intent on the vow of a sage, will obtain a human body, and will be born as a sage, in an existence bereft of the true meaning of the science of sacred precepts; and when in your human exist-

ence you will dry up the ocean just with a mouthful you will (again) obtain godhood". Thus, due to the curse of Indra, that moment only they fell down on the earth, obtained human bodies and were then born from a pitcher. From the semen of Mitrā-varuṇa, Vasiṣṭha was born as the son; then was born Agastya of severe penance. This sage was (thus) the younger brother of Vasiṣṭha.

Bhīṣma said:

22. How are Mitrā-varuṇa said to be his fathers? Tell me now how Agastya was born from a pitcher.

Pulastya said:

23-27. Formerly the eternal man, Viṣṇu, after becoming the son of Dharma, at some time practised ample penance on the Gandhamādana (mountain). Śakra, afraid of his penance, sent Spring and Cupid, along with the hosts of celestial nymphs, to create an obstacle in his penance. When Viṣṇu could not be fascinated by Cupid and Spring with songs and instrumental music and coquettish[1] and amorous gestures[2], the group of the ladies that had accompanied Cupid and Spring became dejected. Then Nara's elder brother[3] (i.e. Nārāyaṇa) produced from his thigh a lady fascinating the three worlds, to agitate them. Gods, including the two gods (i.e. Cupid and Spring), were fascinated by her.

28-33a. In the presence of the celestial nymphs, Hari (i.e. Viṣṇu) said to the gods: "She will be known in the world as Urvaśī." Then Mitra, longing for Urvaśī, called her and said (to her): "Satisfy me." She said: "All right". Afterwards, Varuṇa wooed the lotus-eyed lady (when she was) going to the Sun's world. She said (these) worlds to him: "I have been chosen before by Mitra, O lord, the Sun is my husband." Varuṇa said: "Resigning your heart in (i.e. to) me, you (can) go." When she left, saying "All right", Mitra cursed her: "Since you thus be-

1. *Hāva*: Any feminine coquettish gesture calculated to excite amorous sensations.

2. *Bhāva*: Amorous gesture, gesture of love.

3. *Narāgraja*: is *Nārāyaṇa*.

haved falsely, go, today only, to the human world and resort to the grandson of Soma."

33b-38a. Then Mitra and Varuṇa deposited their seed in a water-pitcher; and (from that) two best sages were born. Formerly a king by name Nimi played with ladies with dice; that time Vasiṣṭha, born from Brahmā, came there. The sage cursed the king who did not honour him: "You become bodiless." He too cursed the sage (in the same way). Due to the curse (given to) each other, the two (who had become) bodiless lustres went to Brahmā, the lord of the world, for the destruction (i.e. cessation) of the curse. Then by the order of Brahmā Nimi lived in the eyes (of people). So, O king, people have the twinklings of eyes in order to give him rest.

38b-43a. Vasiṣṭha also appeared as before in the water-pitcher. From that sprang up Agastya of four arms and with a rosary and a water-pot, the best sage of a tranquil mind. In the manner of ascetics, he, with his wife and surrounded by brāhmaṇas performed a very difficult penance in a part of Malaya. Then after a long time, seeing the world being harassed by Tāraka and others he, being angry, drank the abode of Varuṇa (i.e. the ocean). Then all (gods) like Śaṅkara granted him boons. Brahmā and revered Viṣṇu also went to give him a boon. (They said:) "Well-being to you, O sage, ask for a boon."

Agastya said:

43b-47. For a period of twentyfive thousand crores of Brahmā's years I should be borne in an aeroplane in the southern tract in the sky. He who offers me worship before the rise of my heavenly car (in the sky), becomes, in turn, the lord of (each of) the seven worlds. May he, who glorified the hermitage named after me at Puṣkara, obtain religious merit. This is the boon I choose. The hosts of the manes of those who offer a Śrāddha with devotion and (with the offering of) rice balls, will stay in heaven with me, for this much period (i.e. as long as I stay there). This is the boon (I ask for).

48. Saying, "let it be so," the gods went as they had come. Therefore the wise should always offer a respectful offering to Agastya.

Bhiṣma said:

49. In what manner should an offering be made to that sage? Tell me (about) the procedure for Agastya's worship.

Pulastya said:

50-60. At the rise of him (i.e. the Agastya constellation) in the night (i.e.) in the early morning a wise man should take bath with white sesamum. Like that, he, the householder, having put on white flowers and garment, should instal an unbroken jar decorated with flowers and cloth, (and also) with five jewels along with a pot of ghee. In the same way having placed at the top of the pitcher a golden human figure of the measure of a thumb with four long hands and arms, and also grains with seven mountains and with a bronze pot, sacred rice grains and silver, he should offer this to the best brāhmaṇa after reciting a sacred text. Having, with a concentrated mind and facing the south, picked up the ḷong-armed (human figure), he, after having saluted a brāhmaṇa, should offer a white milch-cow having silver hoofs and golden face along with a calf and adorned with a garland, a piece of cloth and a bell, if he has a capacity (to do so). O king, a man should give all this for seven nights at the rise (of Agastya). This he (should continue) for seventeen years, or some say (he should continue) even longer. (He should recite the sacred text:) 'O you born from Agni and Vāyu, O you son of Mitrā-varuṇa, O you resembling the *Kāśa*-flower, O you born from the pitcher, my salutation to you.' He, who gives a fruit like this, never sinks; after having performed a sacrifice, a man then should live on a fruit. A man who offers reverential offering in this way, obtains this world (i.e. *Bhūḥ*), causing handsomeness and (good) health. By (offering) the second (reverential offering) he obtains the *Bhuvaḥ* world, then by (the one) after that (i.e. by the third) he obtains heaven (*Svaḥ*); he who offers seven reverential offerings obtains the seven worlds. He, who in this way recites or listens properly to the account of Agastya, or he, who does the worship of Agastya or intends to do it, (he) too, having gone to Viṣṇu's abode is honoured (there) by hosts of gods.

Bhīṣma said:

61. O you highly intelligent one, tell me that which gives the fruit of good-fortune, (good) health, which brings about the destruction of the enemies and which gives enjoyment and liberation.

Pulastya said:

62-63a. I shall now tell you that, which formerly god (Śiva), the killer of Andhaka,[1] told Pārvatī, when very religious and charming stories (talks) were going on, and which causes enjoyment and liberation.

Gaurī said:

63b-64a. O lord of gods, Sāvitrī gave a curse[2] to me, the wife of a hero. Tell me how I shall be prominent like Lakṣmī?

Śaṅkara said:

64b-68. O respectable lady, listen attentively to another form of worship done by oneself, which is an excellent worship for men as well as women. A man, having bathed with white mustard on the third day of the bright half of Śrāvaṇa, or Vaiśākha or of the auspicious Mārgaśīrṣa month, should put on his forehead a mark of the bright yellow pigment[3] with cow's urine and milk and mixed with curd and sandal, since it causes good fortune and good health and is always dear to Lalitā. A man or a married lady should put on red garments and white flowers on the third day of every fortnight.

69-70. A widow should put on one white garment only. A maiden should put on two white, fine garments. Then he (or she) should give bath to (the image of) the goddess with the five products of a cow, then only with milk and also with honey and with sandal mixed with flowers.

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1. *Andhakasūdana*: is Śiva. He killed Andhaka, a demon and a son of Kaśyapa and Diti.

2. For this curse see I 17.76 above.

3. *Gorocana*: A bright yellow pigment prepared from the urine or bile of a cow, or found in the head of a cow.

71-72. He (or she) should worship (the image) with white flowers and fruits of various kinds (and) with grains, parched grains[1] etc. together with salt, jaggery, milk and ghee. O respectable lady, you should always worship (the image) with sacred rice grains and white sesamum. In every fortnight worship should be offered to the feet (of the image of the goddess), O you beautiful lady.

73-77. (While offering worship) to the feet (he should say) 'My salutation to Varadā;' (while offering worship) to the ankles (he should say) 'My salutation to Śrī.' (While offering worship) to the shanks (he should say) 'My offering to Aśokā'. (While offering worship) to the knees (he should say) 'My salutation to Pārvatī.' (While offering worship) to the thighs (he should say) 'My salutation to Vāmadevī.' (While offering worship) to the belly (he should say) 'My salutation to Padmodarā.' (While offering worship) to the throat (he should say) 'My salutation to Śrī.' (While offering worship) to the arms (he should say) 'My salutation to Darpavināśinī,' and (while offering worship) to her (face with a) smile (he should say) 'My salutation to Smaradā.' (While offering worship) to the nose (he should say) 'My salutation to Gaurī.' (While offering worship to the eyes (he should say) 'My salutation to Utpalā.' (While offering worship) to the forehead and hair (he should say) 'My salutation to Tuṣṭi.' (While worshipping) the head (he should say) 'My salutation to Kātyāyanī.' (He should also say) 'My salutation to Gaurī, to Puṣṭi, to Kānti, to Śrī, to Rambhā, to Lalitā, to Vāmadevī.'

78-82a. Having thus offered the worship according to the procedure he should draw (the figure of) a lotus with sixteen leaves one after another and with a pericarp. He should install (the image of) Gaurī in the east; next to it (i.e. in the south-east) he should install (the image of) Aparṇā; similarly he should install (the image of) Bhavānī in the south; next to it (i.e. in the south-west) he should install Rudrāṇī. In the western region (i.e. direction) he should install (the image of) Saumyā Madanavāsinī; in the north-west he should install (the image of) Pāṭalā Ugrā; he should install (the image of) Umā in the north; he should place in the centre (the images of)

1. *Lājā*: Fried or parched grain.

Sādhyā, Pathyā, Saumyā, Maṅgalā, Kumudā, Satī and Bhadrā and should place (the image of) Lalitā on the pericarp. He should install them with (the offering of) flowers, sacred rice grains, water and salutation.

82b-84. Having made auspicious sound of music, he should offer worship to a married lady whose husband is alive, with red garments, red flowers and anointing; and he should drop (powder of) red lead and aromatic powder on their heads, because bath with red lead and saffron is extremely desirable. Similarly he should carefully worship his spiritual preceptor.

85-90. All the rites performed in a place where the preceptor is not honoured become fruitless. A man should always worship Gaurī with muttered prayers and dark (-blue) lotuses; in the welcome month of Kārtika he should carefully worship her with *bandhujīva* flowers; in Mārgaśīrṣa (he should worship her) with jasmine flowers; (he should worship her) with yellow *kurantaka* flowers in Pauṣa; and should worship the goddess with *kunda* flowers and lotuses in Māgha; a man should worship her with vitex negundo or jasmine flowers in Phālguna. He should worship her with jasmine and *aśoka* flowers in Caitra; he should worship her with fragrant trumpet-flowers in Vaiśākha; he should worship her with lotuses and *mandāra* flowers in Jyeṣṭha; and with water-lilies in Āṣāḍha; he should always worship her with *mandāra* and *mālati* flowers in Śrāvaṇa; and in proper order should always feed her with (i.e. offer) cow-urine, cow-dung, milk, curds, ghee, *darbha* and water, *bilva*-leaves, *arka*-flowers, lotuses, water from a syringe, mixture of the five products of a cow and *bilva.*

91-96. Thus feeding (i.e. offering) is said to be done in Bhādrapada etc. O you beautiful lady, on the third day of every fortnight he should feed a (brāhmaṇa) couple and should honour them devoutly with garments, flowers, anointing. He should give two yellow garments to the man, and two silken garments to the woman. He should give the woman winnowed (i.e. cleaned) cumin seed with salt, with sugarcane and jaggery; and should give the man a fruit with a golden lotus. He should say, 'O goddess, the lord does not go away after abandoning you; therefore, lift me up from this entire unhappy ocean of the mundane existence. May Kumudā, Vimalā, Nandā, Bhavānī,

Vasudhā, Śivā, Lalitā, Kamalā, Gaurī, Satī, Rambhā and Pārvatī be pleased in the months Śrāvaṇa etc. At the conclusion of the vow he should give a bed with a golden lotus (to a brāhmaṇa couple).

97-98. He should honour twentyfour or twelve (brāhmaṇa) couples; or should honour eight couples (each time) in the period of four months. Having first made an offering to his preceptor, he should then honour others. This is called Ananta-tṛtīyā, which always gives unending fruit.

99. The goddess removes all sins and enhances good fortune and good health. A man should never ignore her through vanity of wealth.

100. If a man or a woman observes the vow of fast, (if) a pregnant woman or if a woman recently delivered, or a maiden or a sick woman observes fast at night (he or she would get unending fruit).

101-104a. When impure (i.e. during menstruation), she, being restrained, should get it done by someone else. He, who observes (the vow of) this *Ananta-phaladā* (giving unending fruit) *Tṛtīyā*, is honoured in Śiva's world for a full crore of *Kalpas*. Even a poor person should observe a fast (on the third day of every month). for a year, with the rite of offering flowers with sacred texts. He too will get the same fruit. A woman, who, desiring her good, observes (this vow), gets birth as a man, favoured by Gaurī.

104b-105. He, who thus recites or listens to or thinks about this vow in honour of the daughter of the (Himālaya) mountain (i.e. Pārvatī), is, while living in Indra's world, honoured by young divine ladies and Kinnaras. I shall also tell you about another (vow of) *Tṛtīyā*, which removes sins.

106-108a. Those born in the former age (i.e. those who are very old) know it as *Rasakalyāṇinī*. Reaching the third day (i.e. on the third day) of the bright half of the month of Māgha, he should, in the morning, bathe with sandal, water and sesamum; (then) he should give bath to the (image of the) goddess with honey and sugarcane-juice; and he should (offer) worship to her with sandal (mixed with) water and saffron.

108b-116. Having (first) worshipped the left parts (of her body), he should then worship the right parts. While worshipp-

ing the foot (he should say), 'My salutation to Lalitā;' then he should worship the left ankle, (saying) 'My salutation to Devī.' (While worshipping) the shanks and knees (he should say) 'My salutation to Śāntā.' (While worshipping) the thigh (he should say) 'My salutation to Madālasā;' similarly (while worshipping) the belly (he should say) 'My salutation to Amalā.' (While worshipping) the breasts (he should say) 'My salutation to Madanavāsinī;' (while worshipping) the neck (he should say) 'My salutation to Kumudā.' (While worshipping) the arm and its tip (he should say) 'My salutation to Mādhavī, Kamalā, Sukhasmitā;' (while worshipping) the eyebrows and forehead (he should say) 'My salutation to Rudrāṇī;' similarly (while worshipping) the hair (he should say) 'My salutation to Śaṅkarā.' (While worshipping) the forehead (he should say) 'My salutation to Madanā;' (while worshipping) the eyebrows (he should say) 'My salutation to Mohanā'. (While worshipping) the eyes (he should say) 'My salutation to Candrārdhadhāriṇī.' (While worshipping) the mouth (he should say) 'My salutation to Tuṣṭi.' (While saluting) the throat (he should say) 'My salutation to Utkaṇṭhinī.' (While worshipping) the body (he should say) 'My salutation to Amṛtā.' (While saluting (the great arms (he should say) 'My salutation to Rambhā.' (While worshipping) the hands (he should say) 'My salutation to Viśokā.' (While worshipping) the heart (he should say) 'My salutation to Manmathāhvā.' (While worshipping the belly (he should say) 'My salutation to Pāṭalā.' (While worshipping) the waist (he should say) 'My salutation to Suratavāsinī.' (While saluting) the thighs (he should say) my salutation to Paṅkajaśrī. (While worshipping) the knees and shanks (he should say) 'My salutation to Śāntā.' (While worshipping) the feet (he should say) 'My salutation to Dharādharā'. (While saluting) the head (he should say) 'My salutation to Viśvakāyā.' (He should also say) 'My repeated salutations to Bhavānī, Kāminī, Vāsudevī, Jagatśrī, Ānandadā, Nandā, Subhadrā'.

117-118. Having thus worshipped (the image) according to the proper rite, he should honour a brāhmaṇa-couple. Having them fed (the couple) with sweet food, he, free from jealousy, should, after having given them a water-pitcher with

modakas (sweet-meats) and a pair of white garments, worship the couple with sandal and flowers.

119-125a. (Saying) 'May Kumudā be pleased here (i.e. with this),' he should accept the vow of (avoiding) salt. Every month he should worship the goddess according to this procedure. He should avoid (eating) salt in Māgha and jaggery in Phālguna; similarly (eating) butter should be avoided in Caitra, and honey in Vaiśākha.[1] He should avoid (drinking) a beverage in the month of Jyeṣṭha; similarly he should avoid cumin seed in Āṣāḍha; he should avoid milk in Śrāvaṇa and similarly curds in Bhādrapada. In the same way he should avoid ghee in Āśvina, and honey in Kārtika.[2] He should avoid coriander in Mārgaśīrṣa, and sugar in Pauṣa. At the end of the vow, and in every month he should give, in the evening[3] a pot full of these along with a pot containing articles of food. Similarly in (the months) beginning with Māgha he should give sweet balls, sevaka, cakes, round cakes, and also pots full of ghee, and jars full of flour. (He should give) milk, vegetables, curds, food with curds, food and vegetables.

125b-128. He should, in every month, beginning with Māgha, say in order, 'May Kumudā, Mādhavī, Rambhā, Subhadrā, Śivā, Jayā, Lalitā, Kamalā, Anaṅgā, Ratilālasā be pleased.' Every time the drinking of the mixture of the five products of a cow is enjoined. He should every time observe a fast; fast at night is laid down for a weak person. A woman should thus observe the vow called *Rasakalyāṇinī.*

129-136a. When again (the month of) Māgha arrives, having made a golden (image of) Gaurī, having four hands, endowed with pearls and silver eyes and covered with a garment, and with five jewels, and also with a rosary of the size of her thumb and a pitcher, similarly a golden couple of cows (i.e. a cow and a bull), white garment, he should give all this along with cloth and pots (to a brāhmaṇa couple), saying 'May Bhavānī be pleased.' He, who, observes the *Rasakalyāṇinī-vrata* according to this procedure is free from all sins instantly;

1. *Mādhava*: is Vaiśākha.
2. *Ūrja*: is Kārtika.
3. *Vikāla*: Evening.

and is never unhappy in a thousand existences. He would get that fruit which is obtained by performing a thousand *Agniṣṭoma*-sacrifices. O you of a beautiful face, a woman, or a maiden or an unhappy widow would get the same fruit. He, who happens to read or hear this, being free from sins, goes to Pārvatī's world. He, who thinks about the good of the people, would go to the world of the lord of gods and become successful.

136b-140a. I shall similarly tell you about another (vow observed on the) tṛtīyā which destroys sins. This is well-known in the world and gives best joy. When on the third day of a month there is (the rise) of the constellation Āṣāḍhā, or Brahmā or Maghā or Hasta he should properly bathe with *darbhas*, sandal and water. Having put on white flowers and a white garment and having anointed himself with sandal he should worship Bhavānī devoutly with white fragrant flowers; and also Mahādeva, seated by the side (of Bhavānī), O you very chaste lady.

140b-148. He should worship the feet (of the images of Bhavānī and Mahādeva saying) 'My salutation to Vāsudevī, Śaṅkarā, Hara.' (While worshipping) the shanks (he should say) '... to the destroyer of grief (and) giver of respect to the lood'; 'My salutation to the destroyer of grief (and) giver of respect (Mānada) to the lord'; (while worshipping) the thighs (he should say) 'My salutation to Rambhā, and to Śiva Pinākin (i.e. the trident-holder)'. (While worshipping) the waist (of the image) of the goddess (he should say) 'My salutation to Ānandinī and the trident in the hand of Śūlin.' (While worshipping) the navel (he should say) 'My salutation to Mādhavī and Śambhu, Bhava.' (While worshipping) the breasts (he should say) 'My salutation to Ānandakāriṇī and Śaṅkara having the moon.' (While worshipping) the throat (he should say) 'My salutation to Utkaṇṭhinī, and Nīlakaṇṭha Hara.' (While worshipping) the hands (he should say) 'My salutation to Utpaladhāriṇī and to Rudra, the lord of the world.' (While worshipping) the arms (he should say) 'My salutation to Parirambhiṇī and Hara, the one fond of dancing.' (While worshipping) the mouth (he should say) 'My salutation to Vilāsinī and the lord's bull'. (While worshipping) the smile (he should say) 'My salutation to Smaraṇīyā and the universal face of the lord.' (While worshipp-

ing) the eyes (he should say) 'My salutation to Mandāravāsinī and to the universal lustre of the trident-holder.' (While worshipping) the eyebrows (he should say) 'My salutation to Nṛtya-priyā and the noose with the trident of Śambhu.' (While worshipping) the forehead of the goddess (he should say) 'My salutation to Indrāṇī and the lord's vehicle—the bull.' (While worshipping) the crown (he should say) 'My salutation to Svāhā and Gaṅgādhara the lord.' (He should also say) 'I salute Pārvatī and Śiva, the body, arms, feet, faces of the universe, being auspicious and granting boons when pleased.'

149-156. Having thus worshipped Śiva and Pārvatī according to the proper procedure he should design, in front (of the images) of Śiva and Pārvatī, lotuses with pollen of various colours; also conch and disc with bracelets and *svastika* leading to auspiciousness. He is honoured for as many thousands of years in Śivaloka, as many particles of pollen have fallen on the ground. According to his capacity, he should present four pots of ghee with gold to a brāhmaṇa (and also he should give the brāhmaṇa) a water-pot with water. He should give this every fortnight for four months. Then, in the four months beginning with Mārgaśīrṣa, he should offer as (told) before, four pots (filled) with ghee and then four pots (filled) with sesamum after a water-pot is given. He should also offer sandal-water, flowers with water, sandal and saffron (mixed with) water, and also crude curds and milk and water from a syringe, and cloud-water, as well as water with powder of *Kuṣṭha* and *Uśīra*[1]; then having taken sesamum water and water with barley-powder also he should sleep; in the months like Mārgaśīrṣa the feeding (i.e. offering) is recommended in both the fortnights.

157-165a. In all cases for worshipping, white flowers are recommended; and in all cases the (following) sacred text should be recited at the time of making a present: 'May the auspicious Gaurī be always pleased with me to destroy my sins. May Lalitā Bhavānī lead (me) to good fortune for the attainment of all (objects).' To please Gaurī, he should offer at the end of the year, salt with jaggery and saffron, and also a pitcher

1. *Uśīra*: The fragrant root of a plant.

with sandal and a golden lotus, as well as (objects of) gold with sugarcane and fruits, and a bed with a covering and resting-place to a brāhmaṇa with his wife (saying), 'May Gaurī be pleased with me.' A man (who observes this vow) would obtain wealth called Ātmānandakarī (giving delight to himself); and being endowed with (long) life and joy would never meet with grief. A lady or a virgin or a widow who observes (this vow), being favoured by the goddess, gets the same fruit. Thus having observed a fast in every fortnight with the procedure (of the recital) of sacred text and worship, he obtains the world of Rudras from which return (i.e. rebirth) is difficult. He who devoutly listens to this (account) or causes others to hear it goes to Indra's world, and living there for a Kalpa is honoured there.

Śaṅkara said:

165b-168. If a woman becomes intent upon (the observance of) the vow, what kind of curse is that of poor Sāvitrī (i.e. what can Sāvitrī's curse do to her)? There is no significance (to her curse) since Lakṣmī due to her being accepted (as his wife) by Viṣṇu was worthy of reverence to the ancient ones; for you I formerly destroyed the sacrifice of Dakṣa. Viṣṇu too formerly churned the ocean for obtaining Lakṣmī. You two (i.e. Lakṣmī and you) are obedient. Do not be afraid at all.

169. Sāvitrī is to be honoured; she who is angry is to be propitiated by me, by Viṣṇu and by Brahmā desiring respect (being given to him).

170-176a. I shall go to Brahmā's residence. O you of a beautiful face, wait (here).

Saying so Rudra went (to Brahmā's residence) and Gaurī lived there for an entire Kṛtayuga. In that sacrifice (which he performed) Agni carried oblations to gods and pleased the three worlds; the lord gave everything—food to chief brāhmaṇas, objects of enjoyment to the host of Vidyādharas and satisfied the desires of men. Then Rudra said to Viṣṇu, "(Please) explain the duties of Gaurī; also (explain) that which is said to be the vow of Sarasvatī." Thus addressed by Rudra, Viṣṇu said, "I shall now not explain the duty (sacred) to me, O Śaṅkara. O best of gods, you may explain my greatness; formerly you have told it; having done which (vow) sins

are destroyed; there is no doubt about this; you will be purified."

Bhīṣma said:

176b-178a. O best of sages, O best one, tell me by (performing) which vow (one's) words would be sweet (i.e. one would be sweet-tongued), and also (one would have) good fortune among men, (would have) intelligence and skill in lores, as well as (give) concord between husband and wife, and company of relatives.

Pulastya said:

178b-182a. O king, you have asked well; listen to the vow of Sarasvatī, by the mere narration of which goddess Sarasvatī would be pleased, as long as the devotee eulogises her; this is the best vow. Before the day begins (i.e. in the early morning) a man having worshipped her, should begin (reciting) the divine eulogy; or on a Sunday when the planets and stars are powerful, he should feed brāhmaṇas with milk and should proclaim (the vow) to the brāhmaṇas; and having given them white garments along with gold according to his capacity, he should worship Gāyatrī with white flowers and anointment.

182b-185a. (He should pray to her:) 'O goddess, since revered Brahmā, the grandsire of the world, does not stay without you, (please) grant (me) a boon. O goddess, the Vedas, the (other) sacred treatises, practices, dance and singing (all this) is not (i.e. has no existence) without you; so let me have Siddhis; O Sarasvatī, protect me with your eight forms viz. Lakṣmī, Medhā, Dharā, Puṣṭi, Gaurī, Tuṣṭi, Jayā, and Mati.'

185b-186. He, the knower of the religious practices, having thus, with devotion, worshipped Gāyatrī, the holder of lute and lotus, and a pot and a book, with white flowers and sacred rice grains, he should observing the vow of silence, eat in the morning and evening.

187-188. And on the fifth day of every fortnight, he, (saying) 'May Gāyatrī be pleased with me,' should give an auspicious cow, and also rice (measuring) a prastha with a pot (full) of ghee, and milk and gold to a brāhmaṇa; he should, observing silence, do this in the evening.

189-191a. For thirteen months he should not take food at night; and when the vow is concluded, he should give food in the form of white (boiled) rice; he shouid give a cushion, a charming bell along with a fine silken garment; he should also give sandal, a pair of garments and tasty rice with curds.

191b-194. Being free from the vanity of wealth he should also honour his preceptor with garments, flowers and anointments. He who observes the Sārasvata vow according to this procedure, is endowed with good fortune, intellect and fine voice; and is honoured in Brahmā's world due to Sarasvatī's favour. A lady who observes this vow also gets the same fruit. She would live in Brahmā's world for three Kalpas. He who would listen to the Sārasvata vow or would read it, would live in the city of Vidyādharas for three myriads of years.

CHAPTER TWENTYTHREE

The Vow for Prostitutes

Bhīṣma said:

1. O lord of brāhmaṇas, tell me what kind of practices in honour of Viṣṇu are (observed), as Rudra had told them, and what their fruit is.

Pulastya said:

2-4. Formerly, in the Rathantara Kalpa, Mahādeva (i.e. Śiva), the trident-holder (who was), living on Mandara, was asked by Brahmā, the great-souled one, himself: "How can men always have good health, endless prosperity and salvation by (practising) little penance, O god? O Adhokṣaja[1] what is that knowledge, which (obtained) through your favour even by little penance is said to be very fruitful in this world?"

5. Thus asked by Brahmā, (Śiva), the lord of Umā, the universal soul, the creator of the worlds, said this (that) delights the mind:

1. *Adhokṣaja*—an epithet of Viṣṇu.

The god said:

6-9. When from this *Rathantara Kalpa*, there again will come the twentieth *Varāha Kalpa*, and when the seventh auspicious Manu-period called Vaivasvata will arrive, and when there will be a *yuga* numbering twenty-seventh called *Dvāpara*, at the end of it, Vāsudeva Janārdana (i.e.) Viṣṇu will be born in three ways for taking down the burden (i.e. for destroying demons etc.) as the sage Dvaipāyana, Balarāma and Keśava (i.e. Kṛṣṇa called) Kaṁsāri, Keśimathana, Keśava and Kleśanāśana.

10-12. O Brahmā, Tvaṣṭṛ will, at the order of the lord of the world, fashion a city, which is now called Kuśasthalī, named Dvāravatī, endowed with divine splendour, for the residence of Śārṅgin (i.e. Viṣṇu or Kṛṣṇa). Sometime he, of an unlimited lustre and killer of Kaiṭabha (would) be seated in his assembly, along with his wives, Yādavas, many learned men (receiving) large (fees), Kurus, gods and Gandharvas.

13. When old and religious stories would be going on, he, the valiant one observing distinctions (i.e. a keen observer), on being asked by Bhīmasena, will explain the religious practices (about which a question is) asked by you.

14-17a. O Brahmā, he will be the founder of the practices and the very mighty Vṛkodara, Pāṇḍu's son, will be the propagator. He, the religious-minded one, is (called) Vṛkodara because in his belly lies the sharp fire called Vṛka. The great one, who would have the strength of a myriad of elephants, would be a great eater, (for) even the fire of hunger of a religious but weak person is sharp while fasting.

17b-19. This vow is superior to all (other) vows since Vāsudeva, the lord of the world will tell (so). The vow gives the fruit of all sacrifices and destroys all sins. It subdues all evils; it is honoured by all gods. It is the (most) pure of the pure (objects); and the (most) auspicious of the auspicious things; it is the best among the future and the past things.

Vāsudeva said:

20-21. O Bhīma, if you are not able to observe a fast on the eighth or fourteenth or on other days (with the rise) of

auspicious stars, then having fasted on this excellent day, the destroyer of sin, according to the proper rite, reach the highest position of Viṣṇu.

22-28. When it is the tenth day of the bright half of Māgha, anointing his body with ghee, a man should bathe with sesamum; similarly (saying) '(My) salutation to Nārāyaṇa' he should worship Viṣṇu. Worshipping the feet (of the deity he should say) 'My salutation to Kṛṣṇa'; worshipping the head (of the deity he should say) 'My salutation to Kṛṣṇātman'; worshipping the throat (he should say) 'My salutation to Vaikuṇṭha'; and worshipping the chest (he should say) 'My salutation to Śrīvatsadhārin, to Śaṅkhin, Gadin, Cakrin and Varada'. Thus having worshipped Sava Nārāyaṇa, invoking (him by various epithets) in due order, he should further worship the belly (saying) 'My salutation to Dāmodra'; he should worship the waist (saying) 'My salutation to Pañcajana'; he should worship the thighs (saying) 'My salutation to Saubhāgyanātha'; he should worship the knees (saying) 'My salutation to Bhūtadhārin'; he should worship the shanks (saying) 'My salutation to Nīla'; he should worship the feet saying 'My salutation to Viśvabhuj'. (He should also say), 'My salutation to Devī, to Śānti, to Lakṣmi, to Śrī, to Tuṣṭi, to Puṣṭi, to Dhṛti, to Vyuṣṭi'. He should worship Garuḍa (saying), 'My salutation to the bird, viz. Vihaṅganātha (i.e. the lord of birds), Vāyuvega (i.e. having the speed of wind), and Viṣapramathana'.

29-32. Having thus worshipped Govinda (i.e. Viṣṇu), and Śiva and Vināyaka (i.e. Garuḍa) with sandal, flowers, incense and eatables of various kinds, and having eaten with ghee, the (boiled) mixture of rice and peas with a few spices,[1] sprinkled over with ghee (prepared from the milk) of cow, and having gone to another place, should take a piece of stick of *nyagrodha* or *khadira* and clean his teeth; and facing the north-east direction he should offer the evening prayer at the sunset; he should say, 'My salutation to Nārāyaṇa; I have sought your refuge.'

33-35a. Going without food on the eleventh day and

1. *Kṛsara*: a dish consisting of sesamum and grains, mixture of rice and peas with a few spices.

having worshipped Keśava, and remaining that night by him, who lies on the bed of Śeṣa (i.e. Viṣṇu) and having offered (an oblation) to fire with ghee through best brāhmaṇas, (he should say), 'I shall have the food with sweetened milk on the twelfth; let me have it without any difficulty'.

35b-38. O king, having said so, he should sleep on the ground; having heard a historical story and having, when the dawn has broken, gone to the river and having taken a bath he should avoid heretics.

Having offered the Sandhyā (prayer) according to the proper procedure and having offered libation to the manes, and having saluted Hṛṣīkeśa, lying on a bed, the wise one should get fashioned a pavilion in front of his house; and also, O killer of enemies, he should fashion an altar four hands (in length and breadth).

39-41. There he should put an ornamental arch of the length of four hands; in the middle he should put a pitcher with a hole of the size of a bean and full of water; sitting on the deer-hide, under the pitcher, he should sustain (i.e. allow to fall) the stream of water with (i.e. on) his head for the whole night. Since those who are well-versed in the Vedas know that many streams give great fruit, therefore, O best of the Kurus, a restrained brāhmaṇa should get it done.

42-44a. He should get fashioned a crescent moon in the south, a circle in the west and the figure of an *aśvattha*-leaf in the north; the brāhmaṇa, devoted to Viṣṇu, should get fashioned a lotusfigure in the centre; and also at various spots to the east and south of the altar; and being intent on Viṣṇu, he should sustain on the head the stream of water (i.e. allow the stream of water to fall on his head).

44b-45a. The second altar is of (i.e. meant for) the deity; there he should fashion a lotus with a pericarp; in the centre of it he should install (the image of) the god viz. Puruṣottama (i.e. Viṣṇu).

45b-46. He should, having made there a basin, having three girdles (i.e. parts), and having the face like the female organ of generation, offer into the fire in it, barley, ghee and sesamum through brāhmaṇas, (to the accompaniment) of (the recital of) sacred texts.

47-48. Having done (this) he should perform there a sacrifice in honour of Viṣṇu. He should carefully offer (i.e. drop) a stream of ghee into the central (part of the) basin; he should drop a stream of milk on (the image of) the god of gods and that water on himself. He should drop the stream of pure ghee of half the size (of the water stream).

49-51a. O you of great might, he should also (drop) the streams of water and milk if he so desires for the whole night. Having put thirteen water-pitchers along with eatables of various kinds, decorated with white garments and with vessels having *udumbara*-shoots and jewels of five kinds, he should get a sacrifice performed byfour brāhmaṇas knowing many Ṛgvedic verses and facing the north.

51b-53. He should also get the Rudra (-prayers) repeated by four brāhmaṇas well-versed in Yajurveda. He should get the songs of praise of Viṣṇu recited by four brāhmaṇas well-versed in Sāmaveda. Thus he, free from the vanity of wealth, should honour the twelve brāhmaṇas by (giving them) clothes, flowers, anointment, rings, bracelets, golden chains, and also garments and beds.

54. He should thus pass the night with songs and auspicious sounds. All these (presents mentioned above) should be (given) in duplicate to the (family-) preceptor.

55-56. Then O best of the Kurus, having got up in the clear (i.e. bright) morning, he should give thirteen good-natured milch cows with their horns covered with gold, with udders, (adorned) with bell-metal, with their hoofs (decorated) with silver, with calves, and decorated with sandal.

57-58. Having given these (cows) to the brāhmaṇas, pleased with (their having eaten articles of) food, and having given various kinds of umbrellas to them, and himself having eaten food without salt, he should allow (the brāhmaṇas) to go, following them, with his sons and wife for seven or eight steps.

59-61a. (At this time he should say) 'May the lord of gods viz. Keśava, the destroyer of sufferings, be pleased here (i.e. with this)'. In this way, by the order of his preceptor he should send the pitchers, the cows, the beds, the garments to the houses of all (the brāhmaṇas). O Bhīma, in the absence of

many beds, a householder should give (at least) one fully furnished bed.

61b-63. O foremost of the Kurus, he who desires ample wealth, should pass that day having read (i.e. by reading accounts in) history and Purāṇas. Therefore, O Bhīmasena, mustering courage and being free from jealousy, observe properly this vow as told by me to you through love. This vow observed by you will be (known) by your name.

64. This is that auspicious *Bhīmadvādaśī* which destroys all sins and which was called *Kalyāṇinī* in former *Kalpas*.

65. O you best among the great heroes, be the first observer (of this vow of *Bhīmadvādaśī*) by remembering and telling (about) which all the sin of the lord of gods was destroyed.

66. Having seen her (i.e. Śacī) dear to the celestial nymphs and made a prostitute in other existences, (the lord favoured her and) though she was born in a Vaiśya family, she, the daughter of Puloman[1], became the wife of Indra.

67. There (i.e. in that existence) also she (i.e. Śacī, wife of Indra) had an attendant who is now my (wife) Satyabhāmā. She formerly did this very auspicious thing; and so became (i.e. was born as) Vedavatī, a brāhmaṇa's daughter.

68. Formerly the Sun, of a thousand rays, bathed with a thousand streams on this auspicious day; he then having reached the lustrous orb, became the lord of the stars and planets.

69. This vow (alone) was observed by great Indras, and many crores of gods and their enemies. Even though there be myriads of tongues in the mouths it is not possible to describe the fruit of this (vow).

70. Even the son of the lord of Yādavas will tell that the (observance of this) vow destroys the sins in the *Kali* age and (gives) unending (fruit). He, who observes this (vow), is able to emancipate his manes even though they have gone to a hell.

71-72. O sinless one, he who listens to (the account of) this (vow), or talks about it, or recites it with devotion for obliging others, would be Viṣṇu's devotee and would be

1. *Puloman*: Name of a demon, the father-in-law of Indra (Puruhūta).

honoured by Indra. O sinless one, that twelfth day of the bright fortnight of Māgha, which was called *Kalyāṇinī* in a former creation, will be observed (as auspicious) by Pāṇḍu's son, will give inexhaustible merit and will have (its name) preceded by (the word) Bhīma (i.e. will be called *Bhīma-dvādaśī*).

Brahmā said:

73-74a. O revered one, in (i.e. from) the Purāṇas, I have heard about the origin of the castes and the stages of human life; and also I have learnt about good conduct along with the details of the branches of the science of religion. I (now) desire to hear the true account of the conduct of prostitutes.

The Lord said:

74b-77. O Brahman, born from the lotus, in the same city there will be sixteen thousand wives of Vāsudeva. Kṛṣṇa, the universal soul, having eyes like those of a deer, the dignified scion of Yadu family, who had put the garland of *Mālati* flowers on his head, and being adorned with his praiseworthy wives, will enjoy with them in a garden rich with flowers, and situated on the bank of a lake, in the spring season abounding in cuckoos and swarms of bees.

78-79. Sāmba, Jāmbavatī's son, adorned with all (kinds of ornaments), going along with the path nearby, really of the form of Cupid, will be longingly seen by the ladies and passion will be aroused in the hearts of them who will be tormented by the arrows of Cupid.

80-83. He, the lord of the world, the omniscient master, having perceived it with his eye of contemplation, will say to them: "The evil being will kidnap you, since you have thus entertained the passion of love (for Sāmba) in my presence." Then the revered lord, the cause of beings, the holder of the bow made of horn, being propitiated (by the ladies) tormented with the curse, will say this: "(You will observe) the vow, beneficial in the future, which sage Dālbhya, emancipator of the fishermen living in the north and of an unlimited (generosity of) mind will tell you."

84-87a. Saying so and leaving them, the lord vanished. Then after a (long) time when the burden (on the earth as a result of the great Bhārata war) will be lightened and when the fight with clubs[1] (among the Yādavas) will be over, when Keśava will have come back to the heaven, when the entire Yadu-family will be no more, when even Arjuna will be defeated by the thieves, when Kṛṣṇa's wives will be kidnapped and will be enjoyed by the fishermen for a hundred million years and when they will be (thus) tormented, a devout soul, Dālbhya by name, with great penance (to his credit) will come there.

87b-90. Having honoured him with a respectful offering, having saluted him again and again, (and) being frequently talked to, with their eyes full of tears and remembering various enjoyments and divine flowers and anointment, and also their husband, the undefeated and endless lord of the worlds, (also remembering) the (Dvārakā) city of a divine prowess, and the many jewelled houses, as well as all the residents of Dvārakā and the boys of a divine form, they, standing before the sage, will put to him this question:

91-93. "O revered sir, all of us have been perforce enjoyed by the evil beings; we have slipped from (i.e. erred in) our duty. You are our refuge. O brāhmaṇa, you have been formerly instructed by the intelligent Keśava. Why have we become prostitutes after having come in contact with the lord? O you, whose wealth is penance, explain to us the duties of the prostitutes."

I shall tell you what Dālbhya Caikitāyana said to them.

Dālbhya said:

94-95. Formerly Nārada approached you, who were proud, while (you were) sporting in the water of the Mānasa lake. All of you were daughters of Agni and were the nymphs in olden days. Not saluting Nārada through haughtiness you asked the sage conversant with deep and abstract meditation:

96-99. "Advise us as to how Nārāyaṇa will be our hnsband." From him, this boon and this curse came forth (i.e. Nārada

1. *Mausala*: The civil war among the Yādavas.

gave this boon to and prouounced this curse on the ladies) in ancient days: "By giving a couple of beds with articles of gold (to a brāhmaṇa) on the twelfth day of the bright fortnight of Caitra and Vaiśākha, Nārāyaṇa will certainly be your husband (i.e. you will obtain Nārāyaṇa as your husband); (and) since, you asked me (a question) without saluting me, due to your selfish addiction to your beauty and good fortune, you will be kidnapped by thieves and will become prostitutes."

100-106. Thus, due to the curse of Nārada and also that of Keśava, all of you, deluded by passion, have become prostitutes. O you excellent ladies, listen, even now, to what I shall say. The lord of lords, the best speaker, formerly said to the hundreds and thousands of thousands of the wives of the demons, the asuras (the evil spirits—enemies of gods), the sons of Diti and the goblins, when these (ladies) were married and enjoyed by force (by the gods), after hundreds of the asuras and demons were killed by the gods in the war between gods and asuras (that took place) in ancient days: "O you devout and beautiful ladies, now live as prostitutes in king's residences and in temples of gods; you will obtain your livelihood from the king and the master; and all of you will have good fortune as per your capacity. He, who enters your house with the fee should be served by you with attitude of love void of deceit.

107. When the days auspicious to deities and manes approach, you should give, according to your capacity, cows, land, gold and grains.

108. Observe fully the vow which I shall tell you (now). Those who are conversant with the Vedas say that this vow is powerful enough to get one across (the ocean of) mundane existence.

109. When (the rise of the constellation) Hasta, Puṣya or Punarvasu falls on a Sunday, a lady should bathe properly with (her body anointed with) herbs.

110. At that time, he, having the five arrows as his soul (i.e. Cupid), will go (i.e. remain) near Hari. She should worship the lotus-eyed (god i.e. Viṣṇu), followed by eulogies of Cupid.

111-117a. She should worship the feet (of the image of the deity saying:) 'My salutation to Kāma'; (she should worship)

the shanks (saying:) 'My salutation to Vaimohakārin'; (she should worship) the generative organ (of the image of the deity saying:) 'My salutation to Kandarpanidhi'; (she should worship) the waist of (the image of the deity saying:) 'My salutation to Prītimān'; (she (should worship) the navel of the deity's image saying:) 'My salutation to Saukhyasamudra'; similarly (she should worship) the belley (of the deity's image saying:) 'My salutation to Vāmana'; (she should worship) the heart (of the deity's image saying:) 'My salutation to Hṛdayeśa'; (she should worship) the breasts (i.e. the chest of the deity's image saying;) 'My salutation to Ālhādakārin'; she should worship the left shoulder (of the deity's image saying:) 'My salutation to Puṣpabāṇa;' (she should worship) the head (of the deity saying) my salutation to Mānasa'; (she should worship) the hair (of the deity's image saying) 'My salutation to Vilola'; similarly she should worship the head of the god of gods (saying:) 'My saiutation to the soul of all'. (She should also say:) 'My salutation to Śiva, Śānta, Cāpāṅkuśadhara (the holder of a bow and goad), to Gadin (holder of a mace), to Pītavastra, and Śaṅkhacakradhara (holder of the conch and disc).' 'My salutation to Nārāyaṇa, to Kāmadevātman. My salutation to Śānti, Prīti, Rati, Śrī, Puṣṭi, Tuṣṭi, and Sarvārthasampadā (i.e. having all kinds of wealth)'.

117b-121. Having thus worshipped Govinda, the lord of the form of Anaṅga, the lady having made an offering with sandal, flowers and incense, and then having invited a brāhmaṇa knowing customary observances, who has mastered the Vedas and who is without any deformity, and then having honoured him with adoration of sandal, flowers etc. she should give the brāhmaṇa rice of the measure of a *prastha*[1] along with a pot of ghee, (saying:) 'May Mādhava be pleased'. She should bear in mind that the best brāhmaṇa, who has eaten well according to his sweet will, is Kāmadeva meant for Rati. The lady should do whatever the best brāhmaṇa desires.

122-123a. She, speaking with a smile, should offer herself with all sincerity (to the brāhmaṇa). In this way she should do

1. *Prastha*: a particular measure of capacity equal to 32 palas.

all this on a Sunday. The offering of rice of the measure of a prastha (should be made) for thirteen months.

123b-130a. Then when the thirteenth month arrives, the wise lady should give the brāhmaṇa a furnished bed, well-arranged with a pillow and an auspicious coverlet, along with a lamp, shoes, an umbrella, and wooden shoes. Having adorned him, along with his wife, with golden strings and rings, fine garments with bracelets, and incense, flowers and anointment, she should give the brāhmaṇa with the accompaniment of the sacred text, 'As I never see any difference between Kāma and Keśava, so like that only I should always have my desires fulfilled', the image of Kāmadeva with that of his wife, fixed on a pitcher (full) of jaggery, and seated on a copper pot, with golden eyes and covered over with (a piece of) cloth, along with a pot of bell-metal and a sugar-cane, and also and complete cow. Similarly the best brāhmaṇa should accept the golden (image of the) deity and should recite the Vedic text 'Who gave it? Kāma gave it'.

130b-132a. Then having circumambulated and allowed the best brāhmaṇa to go, she should take all (the articles) like the bed, the seat, to the brāhmaṇa's house. Since then whosoever comes to her house for sexual enjoyment should be similarly honoured on a Sunday and should always be adored.

132b-135. Thus till the thirteenth month arrives, she should gratify a brāhmaṇa and then send him to his house; with his permission (she may entertain) a handsome (person) till he arrives (to her residence). When she has a difficulty as a result of impurity due to child-birth or abortion or from the king or a difficulty due to divine or human (forces) or due to an eclipse, then she should offer herself according to her capacity, for fifty-eight times.

136-142. This (vow) I have especially narrated to you, since this is the duty that should be always performed by the prostitutes in this world. (She should pray to God:) "O god, as you are never abandoned by (i.e. as you are always in contact with) your bed, similarly, O Madhusūdana, may my bed be always occupied." She should also get produced (i.e. have) the sound of songs and musical instruments. I have told you this entire practice (to be followed) by prostitutes, which was

formerly narrated by Indra to the demonesses. Therefore now it is proper for you too (to follow it). She, the auspicious lady, who serves this exalted vow, destroying all sins and giving an unending fruit, and which is said to be difficult to be observed by auspicious ladies, establishes herself in the world of Mādhava. Being honoured by all the hosts of gods she goes to Viṣṇu's position, causing delight.

Having told the ladies this vow called Anaṅga-dāna, that (sage) whose wealth is his penance, will go to his place; and O you superhuman being, the ladies will observe this full vow.

CHAPTER TWENTYFOUR

The Vow of Aṅgāraka Caturthī

Brahmā said:

1. O revered sir, tell me (about) that (vow) which causes blessing (i.e. divine favour) to a man as well as a woman, and by (the observance of) which there will be no grief, disease, fear or sorrow.

Śaṅkara said:

2-3. On the second day of the dark half of Śrāvaṇa, Madhusūdana always lives with his wife in the milky ocean. A man would get (i.e. fulfil) all his desires by worshipping Govinda on that (day). He should give the present of a cow, gold etc. as was done in seven hundred *Kalpas*.

4. He should arrange invocation, worship as (told) before. This *dvitīyā* (i.e. the second day) is called *Aśūnyaśayanā*.

5-10. On that day, having worshipped Viṣṇu according to the proper procedure with the following sacred texts he should have the sound of singing and musical instruments: "O Śrīvatsadhārin, O Śrīkānta, O Śrīpati, O Śrīdhara, O Avyaya (the immutable one), may not my stage of a householder, which grants righteousness, worldly prosperity and desire of sensual enjoyments, perish. O Puruṣottama, may my fires, my deities

not perish. May my manes not perish, due to the discord between husband and wife. As god Hari is never separated from Lakṣmī, in the same way let my relation with the wife be not severed. O Varada (granter of boons), O Madhusūdana, as your bed is not unoccupied by Lakṣmī, in the same way may my bed also remain occupied." A person (who is economically) weak, (should use) the bell, as it contains (the sounds of) all musical instruments.

11a. Having worshipped Govinda thus he should take meals without oil. At night (he should eat food) free from salt till the four watches (pass).

11b-14a. When the morning breaks, he should give an unusual bed with a lamp, food, vessels, and with wooden sandals, shoes, an umbrella, a chowrie, and also with the desired articles, and covered with white flowers and cloth to a brāhmaṇa who is not deformed who is a devotee of Viṣṇu, who is a man of family and who is well-versed in the Vedas, but never to the husband of a barren woman.

14b-16a. Having seated there a (brāhmaṇa-) couple and adorning them properly he should give the wife a vessel with (articles of) food. To the brāhmaṇa also he should give a golden image of the god of gods with (other) ornaments along with a pitcher of water.

16b-20a. A man who, in this way, free from the vanity of wealth and intent upon Nārāyaṇa (i.e. Viṣṇu), observes (the vow of) *Aśūnyaśayana* (in honour) of Hari, is never separated from his wife. O Brahman, a woman also (who observes this vow does not become) a widow as long as the moon, the sun and the stars last. A couple also does not become deformed and afflicted with grief. O grandsire, his sons, beasts and jewels do not perish. One who observes (this vow of) *Aśūnyaśayana* is honoured in the world of Viṣṇu for thousands and hundreds of Kalpas.

Brahmā said:

20b-21a. How can there be (i.e. how can one have) good health, prosperity, intellect and firmness in religious practices? How also can there be (i.e. can one have) perfect devotion for Viṣṇu?

The Lord said:

21b. O Brahman, you have asked well. I shall now tell you about the conversation between Virocana and Bhārgava.

22-23. O Brahman, seeing the sixteen-year old son of Prahlāda and seeing his form that son of Bhṛgu laughed. "O Virocana of mighty arms, bravo, well-being to you."

24-25a. The destroyer of the gods (i.e. Virocana) seeing him laughing, asked him: "O brahman, why did you laugh at me like this and why did you say to me 'Bravo'?"

25b-27a. The best among speakers (i.e. Bhārgava) said to him who spoke like this: "I laughed through wonder due to the greatness of the vow. Formerly when the trident-holder (i.e. Śiva) was angry (and ready) for destroying Dakṣa, a drop of perspiration produced on the forehead of him of a fearful face, dropped down.

27b-28. That (drop) having broken asunder the seven nether regions consumed the seven oceans. He was having many faces and eyes and terrible like bright fire. Being endowed with hands and feet, he was known as Vīrabhadra.

29-33. He who had destroyed (Dakṣa's) sacrifice, and had submerged the beings was prevented from burning the three worlds by Śiva (who said:) 'O Vīrabhadra, you have destroyed Dakṣa's sacrifice; now desist from this act of burning the (three) worlds. By giving peace (to all) be the foremost among all the planets. Purified in mind people will worship you, (and) O son of the earth, you will be known as Aṅgāraka. Your form will be matchless in the world of gods. Those men, who will worship you on the fourth day (of the month), will have unending beauty, (good) health and prosperity.'

34. O King, thus addressed, he who took any form at his will, became calm, and at that very moment turned into a planet.

35-36a. Once standing near, you saw that (planet) being worshipped with oblations etc. by a Śūdra. Due to that you became a handsome demon-fire to the family of your enemies.

36b-37a. Since from you, far-going lustre of various types was produced, therefore gods and demons call you Virocana.

37b-38. I was amazed because (merely) by seeing the vow

(being observed) by a Śūdra, you got such a handsome form. Therefore I uttered (the word) 'Bravo', O your excellent greatness !

39-41a. If merely by seeing (the vow being performed) one gets handsomeness and prosperity, then what (would one get) who observes (the vow)? O demon, since you saw the worship of the son of the earth (i.e. Aṅgāraka) which was offered with devotion by a Śūdra, you were born from the womb (of the wife) of the enemy of gods." Having heard these words of the great-souled Bhārgava, the hero, the son of Prahlāda again asked Bhārgava.

Virocana said:

41b-42. O revered sir, I desire to listen to (the account of) that vow fully and accurately. Please explain to me the gift that was seen by me when it was being given (to a brāhmaṇa) and about the importance and procedure of that vow.

43-46. Hearing these words (of Virocana) the brāhmaṇa (i.e. Bhārgava) spoke respectfully:

"O demon, when the fourth day of a month falls on Tuesday, a man adorned with a ruby should bathe with (i.e. after anointing himself with) clay. Having bathed, and facing the north, he should mutter the sacred text: 'Fire is the head of the heaven'. Free from any enjoyment, a Śūdra, remembering Bhauma, should observe silence; and when the sun has set, he should smear the courtyard with cowdung and having decorated it with garlands of flowers and sacred grains all round, should draw there a lotus having eight leaves, with saffron.

47. In the absence of saffron, red sandal is recommended. Four pots containing food should be prepared, along with anointed śāli-rice and rubies.

48-52a. Putting them in four corners, he should put various fruits and also everything like sandal, flower etc. Having adorned a tawny cow having golden horns and udders of bell-metal with silver hoofs and a piece of cloth, and also having adorned an auspicious bull with red hoofs, he should give them and grains with seven garments, as well as a golden (image of) man of the size of the thumb, having four long arms and hands made of gold (and placed) in a copper vessel on jaggery and with

ghee—he should give all this to a brāhmaṇa, who knows the notes of the Sāma (veda), who has restrained his senses, who is endowed with (good) speech, (handsome) form and (good) character, who is a man with a family and who does not have religious hypocrisy.

52b-53a. 'O illustrious son of the earth, O you born of the sweat of the trident-holder (i.e. Śiva), I, desiring a (handsome) form, am seeking your refuge; accept my respectful offering; my salutation to you.'

53b-54. Having offered a respectful offering with sandal-water to the accompaniment of this sacred text he should then honour the brāhmaṇa with flowers, garments etc. To the accompaniment of the same sacred text he should give (the representation of) Bhauma along with a pair of a cow and a bull.

55-56a. He, who has the capacity should give a fully-furnished bed. Desiring the imperishability of whatever is given (in charity) he should give whatever is most liked in the world and desired in the house to a virtuous brāhmaṇa.

56b-57. Then having circumambulated the best brāhmaṇa he should allow him to go. At night he should take (sweetened) milk. In this way (he should observe this vow of) Aṅgāraka eight times or four times. I shall tell you what religious merit is (got by observing this vow).

58-61. A devotee of Viṣṇu or Śiva endowed with good form and fortune in every existence would become the king of the seven islands. For seven Kalpas he is honoured in the world of Rudra. Therefore O lord of demons, you too observe the full vow (i.e. observe it fully). O king, you too observe all this, since those well-versed in the Vedas describe it to be inexhaustible. The lord bestows everything on him who listens to its account with a concentrated mind."

CHAPTER TWENTYFIVE

The Vow of Ādityaśayana

Bhīṣma said:

1. Tell me about the vow that is desirable for one who is unable to observe fasts due to lack of practice or ill health.

Pulastya said:

2. Hear about that great vow in (the performance of) which meal at night is prescribed for those who are unable to observe fasts.

3. It is called *Ādityaśayana* in which Śaṅkara is to be properly worshipped. (Listen to) the conjunctions of constellations (and planets), which, those who are well-versed in the Purāṇas, prescribe.

4. That seventh day of the month which falls on Sunday with Hasta (rising on that day), and on which there is also the transition[1] of the Sun, is the one which satisfies all desires.

5. With (the utterance of) the names of the Sun, a man should worship Umā and Maheśvara; and hereafter he should worship both the Sun and the Phallus of Śiva.

6. Since no distinction is ever made between the lord of Umā (i.e. Śiva) and the Sun, therefore, O best of kings, he should worship the Sun at his house.

7. With (the appearance of) Hasta (in the sky he should worship the feet (of the image of the Sun, saying:) 'My salutation to Sūrya.' On (the appearance of) Citrā (in the sky, he should worship) the region of the ankles (of the Sun's image, saying:) 'My salutation to Arka'. On (the appearance of) Svāti (in the sky, he should worship) the shanks (of the Sun's image, saying:) 'My salutation to Puruṣottama'. On (the appearance of) the Viśākhā (in the sky, he should worship) the region of knees (of the Sun's image, saying:) 'My salutation to Dhātṛ.'

8. Then (on the appearance) of Anurādhā the couple of the thighs of (the image of) the Sun should be worshipped. On

1. *Saṁkrānti*: Passage from one point to another, transition, the passage of the Sun or any planetary body from one zodiacal sign into another.

(the appearance of) Jyeṣṭhā (in the sky, he should worship) the organ of generation (of the image of the Sun saying:) 'My salutation to Anaṅga'. On (the appearance of) Mūla (in the sky, he should worship) the waist of the image, saying:) 'My saluation to the fearful Indra'.

9. On (the appearance of) the two viz. Pūrvā and Uttarā Āṣādhā (in the sky, he should worship) the navel (of the image saying:) 'My salutation to Tvaṣṭṛ with seven horses'. On (the appearance of) Śravaṇa (in the sky, he should worship) the ears (of the image saying:) 'My salutation to Tīkṣāṁśu'. On (the appearance of) Dhaniṣṭhā (in the sky, he should worship) the sides and the back (of the image, saying:) 'My salutation to Vikartana'.

10. On (the appearance of Śatatārakā (in the sky, he should worship) the chest (of the image, saying:) 'My salutation to Dhvānta-vināśana (i.e. to the destroyer of darkness)'. On the appearance of the two, viz. Pūrvā and Uttarā Bhādrapadā (in the sky), he should worship the arms (of the image saying:) 'My salutation to Caṇḍakara'.

11. O king, on (the appearance of) Revatī (in the sky), the couple of the hands (of the image) should be worshipped (saying:) 'My salutation to Sāmnām Adhīśa (i.e. to the lord of the Sāmans)'. Similarly on (the appearance of) Aśvinī (in the sky), the nails (of the image) should be worshipped by a man (saying:) 'My salutation to Saptāśvadhurandhara (i.e. having seven excellent horses).'

12. On (the appearance of) Bharaṇī (in the sky), the throat (of the image) should be worshipped (saying:) 'My salutation to Divākara of severe lustre'. O you descendant of Bharata, on (the appearance of) Kṛttikā and Rohiṇī (in the sky, a man) should worship the lips (of the image).

13. On (the appearance of) Mṛga (in the sky), the tongue (of the image) of Purāri should be worshipped. On (the appearance of) Ārdrā (in the sky), (a man) should worship the teeth (of the image saying:) 'My salutation to Hari'. On (the appearance of) Punarvasu (in the sky), the nose (of image) of Śiva, should be worshipped (saying:) 'My salutation to Savitṛ'.

14. On (the appearance of) Puṣya (in the sky), the forehead (of the image should be worshipped saying:) 'My salutation to Ambhoruha, and the hair (should be worshipped saying: 'My salutation' to Vedaśarīradhārin'. On (the appearance of) Āśleṣā (in the sky), (he should worship) the head (saying:) 'My salutation to Vibudhapriya'. On (the appearance of) Maghā (in the sky), he should worship the ears (of the image).

15. On the appearance af Pūrvā (in the sky), he should properly worship the eyes of (the image of) Śambhu (saying:) 'My salutation to Go-brāhmaṇa-nandana (i.e. to him who delights the cows and the brāhmaṇas).' On (the appearance of) Uttarā-phālgunī (in the sky), he should worship the eye-brows of the image (saying:) My salutation to Viśveśvara'.

16. (He should also say:) 'My salutation to the holder of the noose, the goad, the lotus, the trident, the skull, the serpent, the (crescent-) moon and the bow, and also to Śiva, the root (i.e. the cause) of the destruction of the demon Gaja and of Cupid, and (the demon) Andhaka etc.'

17. Thus having worshipped the various parts (of the body of the image), he should worship the head saying: 'My salutation to Śiva'. Here (i.e. during this vow) also he should eat food free from oil and salt, should not eat flesh and food left over.

18-19. Thus, O king, having eaten only at night, he should, on the day of Punarvasu, present a measure of *Śāli*—rice, an *udumbara* fruit, ghee, along with gold, after having placed (these things) in a vessel, to a brāhmaṇa. On the seventh conclusion of the fast he should give a pair of garments or more (to a brāhmaṇa).

20. O you descendant of Bharata, when the conclusion of the fourteenth fast has come (i.e. at the time of the conclusion of the fourteenth fast) he should devoutly feed a brāhmaṇa with jaggery, (sweetened) milk, ghee etc.

21-25. Having fashioned a golden lotus with eight leaves and a pericarp, which should be pure, of the length of eight fingers and should have petals of rubies; having prepared an excellent bed, free from improper protuberances, with a pillow and a cushion, with a good carpet and a coverlet, along with wooden sandals, shoes, an umbrella, a chowrie, a seat, a mirror and ornaments, and also with fruits, garments; and having placed

that (golden) lotus on it (i.e. on the bed), he should give it (and) a tawny cow of good qualities, giving profuse milk, having good habits, with her hoofs (adorned) with silver, horns decorated with gold, udders with bell-metal, along with her calf to a brāhmaṇa in the forenoon to the accompaniment of the sacred text (given below); he should not tarry (in this matter).

26-27. 'O Āditya, as your body is always occupied by *Kānti* (lustre), *Dhṛti* (energy), *Śrī* (splendour) and *Puṣṭi* (nourishment), in the same way may I have prosperity. As the gods do not know anyone other than you as superior and innocent, so emancipate me from the entire painful ocean of the worldly existence.'

28. Then having gone round (the brāhmaṇa) he should allow (him) to go. He should take all that—the bed, the cow etc. to the house of the brāhmaṇa.

29. One should not disclose this vow of (Śiva) having the crescent-moon on his head, to a man of bad character, or a hypocrite or to those who are connected with impious acts with reference to cows, brāhmaṇas and gods or to him who very much indulges in calumny.

30. This secret (vow) which causes delight and which is auspicious, should be narrated to a restrained devotee. Those who are well-versed in the Vedas say that this (vow) destroys the sin of people (who are) great sinners.

31. A man, who observes this vow devoutly, is not separated from his relatives, sons, wealth, wives and gives delight to gods. He, and also a woman, who observe this vow devoutly do not meet with a disease, nor with grief or delusion.

32. This (vow of Śiva) was formerly observed by Vasiṣṭha, Arjuna, Kubera (and) Indra. Even by its narration all sins perish. There is no doubt about it.

33. He, who thus recites or listens to this (vow called) *Ravi-śayana*, would become dear to Indra. He, who observes this (vow) brings (i.e. takes) to heaven even (those of) his manes who have fallen into hell.

34-35. The great sages have recommended *aśvattha*, *vaṭa* and the *udumbara* tree, and also the tree of *nandīśa*, of *jambu* and *bilva*; in each of the couple of months, beginning with Mārga-

śīrṣa, he should use, one by one, (the wood of) each of these trees (for making a brush) to clean his teeth.

36-37. At the conclusion (of the vow), he should give food with curds, a cushion, a flag and a chowrie, and also five water-pitchers with gems to brāhmaṇas. He should not have vanity about his wealth; if he has, he gets blemishes.

CHAPTER TWENTYSIX

The Vow of Rohiṇīcandraśayana

Bhīṣma said:

1. Tell me properly about the vow of the cool-rayed one (i.e. the Moon), by (the observance of) which a man would be endowed with a long life, good health and his family's great prosperity, as well as a (handsome) form and (noble) family, in every existence.

Pulastya said:

2-3. I shall (now) tell you fully the secret (vow) leading to the unending (residence in) heaven, (and) which those who are well-versed in the Purāṇas know. This vow is here called *Rohiṇī-candra-śayana*. A man should perform Nārāyaṇa's worship with the accompaniment of the epithets of the Moon in (i.e. while observing) that vow.

4-5. When the fifteenth day of the bright fortnight (i.e. the full-moon day) falls on Monday or the Brahmanakṣatra appears on the full-moon day, a man should bathe with the mixture of the five products of the cow and with mustard; the wise one should again mutter the text '(Please) grow' for one hundred and eight times.

6. Even a Śūdra, free from (the company of) heretics, should devoutly repeat (the text:) 'My repeated salutations to Soma Varada and to Viṣṇu'.

7. Having muttered the text, and having come (back) to his own house, he should, repeating the names of Soma, worship Madhusūdana with fruits and flowers.

8. He should worship the feet (of the image saying:) 'My salutation to Soma Śānta.' (He should worship) the knees and shanks (of the image saying:) 'My salutation to Anantadhāman (i.e. having unending lustre)'. He should worship the pair of the thighs (of the image saying:) 'My salutation to Jalodara'. He should worship the organ of generation (of the image, saying, 'My salutation to Anaṅgadhāman'.

9. The waist of Śaśāṅka (i.e. of the image of Śaśāṅka, the Moon) should always be worshipped (with the utterance of the text:) 'My repeated salutations to Kāmasukhaprada'. Similarly he should worship the belly (of the image saying:) 'My salutation to Amṛtodara'. The navel of the image should be worshipped (to the accompaniment of the text:) 'My salutation to Śaśāṅka.'

10. He should always worship the mouth (of the image saying:) 'My salutation to Candra'; the teeth (of the image) should be worshipped (to the accompaniment of the text: 'My) salutation to the lord of brāhmaṇas (i.e. the Moon)'. The smile (of the deity) should be honoured (by saying:) 'My salutation to Candramas'. He should worship the lips (of the image saying:) 'My salutation to Kaumodavanapriya.'

11. (He should worship) the nose (of the image saying, 'My salutation to the lord of the excellent herbs', and (should worship) the eyebrows (of the image saying:) 'My salutation to Ānandabīja.' He should similarly worship the pair of the eyes (of the image) of Indu (i.e. the Moon, saying:) 'My salutation to him who causes Viṣṇu's lotus to bloom'.

12. He should worship the pair of the ears (of the image saying:) 'My salutation to Samastādhvarapūjita (i.e. who is honoured in all sacrifices and) to Daityaniṣūdana (i.e. the killer of the demons)'. He should worship the forehead (of the image) of Indu saying, 'My salutation to Udadhipriya (i.e. he who is dear to the ocean)'; the hair of the lord of rays should (also) be worshipped.

13. The head of Murāri (should be worshipped by a man saying,:) 'My salutation to Śaśāṅka'; (he should worship) the

crown (of the image saying:) 'My salutation to Viśveśvara'; he should also salute the Moon's spouse by name Rohiṇī addressing her as Padmapriyā, Lakṣmī, (and should also say:) 'My salutation to Saubhāgya-saukhyāmṛta-sāgara (i.e. to the ocean of the nectar of good fortune and happiness)'.

14-15a. Having honoured the goddess, viz. the wife of Indu (i.e. the Moon), with fragrant flowers and with offerings and incense etc. and having slept on the (bare) ground, and having got up and bathed and having enjoyed the offerings, he should give, in the morning, a golden water-pitcher to a brāhmaṇa, (to the accompaniment of the text) 'My salutation to Pāpavināśana (i.e. the destroyer of sins).'

15b-16a. Having drunk cow-urine and having eaten food void of flesh and free from salt and having eaten eight and thirty and three morsels with ghee, he should for a while, listen (to accounts from) history.

16b-17. He should offer the flowers of *Kadamba* and blue lotuses and *Ketaka*-flowers, jasmine flowers, lotuses, (other) fresh flowers, *Sinduvāra*-flowers and the flowers of jasmine to the Moon, O you descendent of Bharata. He should also offer to the Moon a white flower, a *Karavīra*-flower and a *Campaka*-flower.

18. Beginning with the month of Śrāvaṇa, he should, in the serial order, always offer these flowers to Hari (i.e. Viṣṇu); he should offer in that month the flowers at the observance of the vow, which are available in that month.

19. Thus having fasted for a year according to the prescribed rules, he should give a furnished bed (to a brāhmaṇa) at the end of the vow.

20-23. Having got fashioned golden (images of) Rohiṇī and Candra—the image of Candra should be six fingers (in length) and that of Rohiṇī (should be) four fingers—he should, (placing the images) on the pitcher (containing) sweetened milk, give in the morning, (to a brāhmaṇa couple) the images with eight pearls and having silver eyes, along with a vessel of bell-metal and sacred grains, and with rice and sugar-cane, to the accompaniment of a religious text. Having decorated a virtuous brāhmaṇa-couple with ornaments he should give the couple a cow with garments and pots, and also a shell-pot.

24-26a. He should imagine that the Brāhmaṇa along with his wife is Candra himself. (He should pray as follows:) 'O Kṛṣṇa, as Rohiṇi would never abandon the bed of you of the form of Candra, so (should I have) food and absence of separation from welfare. Since, O Candra, you are the giver of great joy and salvation to all, may I have enjoyment and salvation (due to you, and may I have) firm devotion to you.'

26b-27. Thus, O sinless one, this vow is excellent (as) it gives a handsome form, good health and long life to one who is afraid of the mundane existence and desires salvation. O king, this (vow) alone is always dear to the manes.

28. Being the lord of the three worlds for three hundred *Kalpas*, he obtains (i.e. goes to) the world of the Moon from which return (to the mortal world i.e. rebirth) is difficult.

29. If a lady observes (this vow of) *Rohiṇī-candra-śayana*, she too gets that fruit whereby return (to the mortal world) is difficult.

30. By thus narrating (the account of the vow) of the Moon, he, who recites or listens to the worship of Madhumathana (i.e. destroyer of Madhu, i.e. Viṣṇu) or intends to perform it, too, having gone to the residence of Śauri (i.e. Viṣṇu) is honoured by streams (i.e. groups) of gods.

CHAPTER TWENTYSEVEN

Installation of Lakes etc.

Bhīṣma said:

1-3a. O brāhmaṇa, tell me in detail, about the rite (which is performed) with reference to lakes, gardens, ponds, wells and ponds full of lotuses, and temples of deities. Tell me which brāhmaṇas are employed as the priests there; (tell me) also (about) the fees to be paid to the priests, (about) the offerings, the time, the place and the preceptor. O you of a good vow, tell me also about the components that are prescribed (for the rite).

Pulastya said:

3b. O king of mighty arms, listen to the description of the rite performed with reference to the lakes etc.

4-6. O best king, this account is narrated in the Purāṇas. When *Uttarāyaṇa* comes, a man, having obtained (i.e. having chosen) the auspicious bright half of a month, on a day declared to be auspicious by the brāhmaṇas, should get fashioned an altar measuring four cubits, even, and having four corners and four openings in a region free from evil things and near a lake. Similarly there should be a pavilion open on four sides and of the measure of sixteen cubits.

7. Around the altar there should be holes of the measure of the cubit of the middle length and having three belts. O prince, they should be nine, seven or five (in number), and should not have curved openings.

8. The receptacle should be of the measure of the length equal to twelve *aṅgulas*[1], and six or seven fingers[2] in expanse. The holes should be of the measure of a cubit[3] and should have three belts raised at three steps.

9. On all the sides there should be banners of the same colour, along with flags. He should get fashioned doors of the branches (i.e. parts) of (the trees viz.) *Aśvattha*, *Udumbara*, *Plakṣa* and *Vaṭa*, for the pavilion in every direction.

10-12a. There should be eight sacrificial priests (who recite the prayers of the Ṛgveda) and eight door-keepers. There should be eight brāhmaṇas, well-versed in the Vedas, as the mutterers (of sacred texts). He should place (i.e. appoint) best brāhmaṇas, endowed with all (good) signs, knowing the sacred texts, with their senses curbed and (belonging to good) family and having a (noble) character.

12b-13. In every hole he should put pitchers, and materials for the sacrifice; the seat should be white and (equipped) with

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1. *Vitasti*: a measure of length equal to 12 *aṅgulos* (being the distance between the extended thumb and little finger).

2. *Hasta*: a measure equal to 18 inches.

3. *Ratni*: (seems to be a corruption of *aratni*)—the distance from the elbow to the end of the closed fist, a cubit.

a fan; there should be a very big copper-vessel. Then there should be offerings of various colours for each deity.

14-15. The wise preceptor should put (the various things) on the ground after having consecrated them. The sacrificial post, made of the *Kṣīra* tree, should be of the length of a cubit[1] or of the size of the sacrificer; desiring his well-being, he should fix it. He should engage twentyfive priests with golden ornaments on their persons.

16-17. He should give to all the priests, equally, golden armlets, bracelets, and also finger-rings, and various kinds of garments; it is prescribed that the preceptor should be given double (of what is given to other priests). He should also give (these things) with a bed and also whatever is dear to himself.

18-20. O king, having first obtained all these, viz. golden (images of) a tortoise and a crocodile, silver (images) of a fish and a (kind of) snake (not poisonous), copper (images of) a shark and a frog and iron (image of) a porpoise, the sacrificer, along with his wife, sons and grandsons, should be bathed by all (brāhmaṇas) who have mastered the Vedas, with water (mixed) with all herbs.

21-22. (Then) he, having reached the western entrance, should enter the pavilion. He, knowing the truth, should draw a circle with dust of five colours to the accompaniment of auspicious sounds and the sound of kettle-drums; and also (he should draw) a wheel with sixteen spokes and the figure of Brahmā within a lotus.

23-24. It should have four corners (i.e. it should be drawn within a square), should be circular on all sides and richly decorated in the middle. The wise one, having fashioned the images of the planets and the regents of the quarters around the altar, should properly install all of them in every direction. Having recited the text sacred to Varuṇa he should place the pitcher at the centre.

25-26a. The wise should install (the images of) Brahmā, Śiva and Viṣṇu there only. Having installed (the images of) Vināyaka, Kamalā (i.e. Lakṣmī) and Ambikā (i.e. Pārvatī),

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1. *Aratni*: a cubit of the middle length, from the elbow to the tip of the little finger.

he should, then, for the peace of all worlds, install (the images of) the group of spirits.

26b-28a. Having thus made the installation with flowers, eatables and fruits, he should cover those pitchers containing gems with pieces of cloth. Having on all sides, decorated the door-keepers with flowers and sandal he should say to them: '(Please) proceed with the sacrifice' and should honour the preceptor.

28b-29. Two (brāhmaṇas) knowing the Ṛgveda should be kept (i.e. seated) in the east; two (brāhmaṇas) knowing the Yajurveda should be kept (i.e. seated) in the south. Two (brāhmaṇas the) singers of the Sāmaveda should be kept (i.e. seated) in the west; and two (brāhmaṇas) knowing the Atharvaveda should be seated in the north. The sacrificer, facing the east, should sit in the south.

30. He should again tell the sacrificing priests to (commence the) sacrifice: 'Please resort to the muttering of excellent sacred texts.'

31. Having thus advised all those mutterers (of the sacred texts) and he, knowing the sacred texts, having kindled the fire, should offer into it ghee and sacred sticks (to the accompaniment of the recital) of sacred texts.

32a. The sacrificial priests of the Ṛgveda should make offerings all round into the fire with (the recital of) texts sacred to Varuṇa only.

32b-35a. Having duly made offerings to the planets, and also to Indra and the lord, to the Maruts, the regents of the quarters and to Viśvakarman, the priest (called) *Bahṛc* (seated) in the east should mutter separately the auspicious *Śāntisūkta*, the prayer to Rudra and Pavamāna, the *Puruṣa-sūkta.* The priests knowing Yajurveda seated in the south should recite the *sūkta* (i.e. eulogy) of Śakra, Rudra, Budha, and also a hymn addressed to the demons called Kuṣmāṇḍa[1], the *sūkta* (i.e. eulogy) of Jātavedas (i.e. Fire), and of the Sun.

35b-37a. The *Sāma*-singers seated at the western door (of the pavilion) should sing the *Sāmans* called *Vairāja Pauruṣa Sūkta*[2], *Sauparṇa Sūkta*, *Rudrasūkta*, *Śaiśava Sūkta*, *Pañcanidhāna Sūkta*,

1. *Kauṣmāṇḍa*: addressed (as a hymn) to the demons called *Kuṣmāṇḍa.*
2. *Pauruṣa Sūkta*: Ṛgveda X.90. It is regarded as a very sacred hymn.

Gāyatra Sūkta, Jyeṣṭha Sāman, Vāmadeva Sūkta, Bṛhatsāman, Raurava, Rathantara, the celebrated *Gavām Vrata*, (the hymns called) *Rakṣoghna* and *Yama.*[1]

37b-38. The priests of the Atharva Veda (seated) in the north, should, resorting mentally to Lord Varuṇa, repeat the *Sāntika* and *Pauṣṭika* hymns (from the Atharvaveda).[2]

39-41a. Having thus fully made the consecration of the image at night of the previous day, and having brought earth from a hamlet where cowherds and cows stay, and where elephants, horses, chariots and anthills are found, he should put it and the herbs also into pitchers. Then bringing the yellow pigment, white mustard, sandal and a fragrant gum resin, he (i.e. the sacrificer) should be bathed with (water mixed with) the five products of a cow.

41b-43. Having thus first duly done the bathing of the sacrificer to the accompaniment of great religious texts, and having thus spent the night in the acts performed according to sacred precepts, he should at clear daybreak give a hundred or eighty-eight or fifty or thirtysix or twentyfive cows to brāhmaṇas.

44-45. Then when the time of an auspicious moment of the Sun's entrance into a zodiacal sign approaches, he should take down into water, a cow decorated with gold to the accompaniment of Vedic texts, divine music and various musical instruments. O king, that cow should be given to a singer of *Sāmans.*

46-48a. Then having taken a golden vessel (decked) with five jewels, and then having fully placed into it the (golden) crocodile, fish etc., he should put it, while held by four brahmaṇas well-versed in Vedas and *Vedāṅgas*, and containing the water of great rivers, into water with its opening turned down and facing the north.

48b-49. Then having well-bathed (the image of) Māyā, he should put it (into water) to the accompaniment of the sacred

1. *Śaiśava, Pañcanidhāna, Vairājc* are names of various *Sāmans—Sāman* is first mentioned in Ṛgveda X.90.9. *Jyeṣṭhasāman*—Name of a *Sāman*; see Mahābhārata XII. *Vāmadevya*—perhaps *sāmans* composed by Vāmadeva, who was a sage credited with the authorship of a larger portion of the IV *maṇḍala* of the Ṛgveda.

2. *Śāntika, Pauṣṭika*—Certain hymns from the Atharvaveda. *Atharvaṇa*—a priest or brāhmaṇa whose ritual is comprised in the Atharva Veda.

hymn *Āpohiṣṭha* and then having come (back) to the pavilion, and having honoured the members (of the sacrificial session) he should make offerings on all sides.

50. Then he should make offerings for four days. He should perform the (proper) rite on the fourth day and at that (rite) also he should give (presents to brāhmaṇas) according to his capacity.

51. Arranging the sacrificial vessels and the sacrificial material, he should distribute these equally among the priests.

52. Then he should pull down the pavilion; and he should give the golden vessel and a bed to a brāhmaṇa. Then, according to his capacity, he should feed one thousand, or eight hundred or fifty brāhmaṇas.

53-54. The rite about the lakes is thus narrated in the Purāṇas. The same rite is prescribed in the case of all wells and reservoirs of water and lotus-pools; and in the case of installation (of images).

55. In the case of palaces and gardens the difference lies in the sacred texts (i.e. the sacred texts are different). In the case of one who does not have the capacity (to spend so much), the rite as decided by Brahmā (is to be performed) with half (the expenditure).

56. When (the means) are few, the rite should be performed (as in the case of a rite with one fire) by (men) free from the vanity of wealth. The water that remains in the lakes in the rainy season after such a rite is performed, is considered to be equal to (i.e. gives the fruit of) the *Agniṣṭoma* sacrifice.

57. That (water) which remains (in the lakes) in the autumn gives the fruit described above. That (water) which remains in the lakes in the cold and winter seasons (comprising of the months of Mārgaśirṣa to Phālguna) is equal to the *Vājapeya* and *Atirātra* sacrifices (i.e. gives the fruit of *Vājapeya* and *Atirātra*).

58. That (water) which remains (in the lakes) in the spring season is equal to (i.e. gives the fruit of) the *Aśvamedha* sacrifice; and that water too that remains (in the lakes) during the summer excels (the fruit of) the *Rājasūya* (sacrifice).

59-60. O great king, he, the pure one, who, of an extremely pure mind, performs these special religious deeds, goes to

Brahmā's abode only, and (there) rejoices for many *Kalpas*. Having moved in many worlds, and having enjoyed (in) the worlds like *Svaḥ*[1], with beautiful ladies for two *parārdhas* (i.e. for a very very long period), he, again goes to Viṣṇu's place, obtainable by the power of deep and abstract meditation.

CHAPTER TWENTYEIGHT

The Planting of Trees

Bhīṣma said:

1-2a. O brahman, tell me in detail about the rite (which is performed) with reference to (the planting of) trees. Also tell me about the worlds that are said (to exist).

Pulastya said:

2b-3. O King, I shall describe to you the rite with reference to the (planting) of trees in gardens and other places. O lord of the worlds, having accomplished everything as in the case of the rite with reference to the lakes, he should worship the priests, parts of the pavilion and also the preceptor like that (i.e. in the same way).

4-5. He should similarly honour brāhmaṇas with gold, garments and anointment. He should cover the trees with garments after having sprinkled them with water containing all herbs and with curds, and (after having) decorated them with curds and sacred grains. Their ears should be pierced[2] with a golden needle.

6-8. He should also give (i.e. apply) collyrium to them with a small golden stick. He should also get fashioned seven or eight silver fruits; and should put each one of them on the altar (in the form) of the trees. Here the incense of guggulu is the

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1. *Svaḥ*: is one of the seven worlds viz. *Bhūḥ*, *Bhuvaḥ*, *Svaḥ*, *Mahaḥ*, *Jana*, *Tapas* and *Satya*.

2. *Karṇavedhana*—ear-boring; a religious ceremony sometimes performed as a *saṁskāra*.

best. O king, having filled pitchers with seven kinds of grains, having covered them with cloth, (having applied) sandal and anointment to them and having placed them in copper-vessels, he should put them on the trees.

9-10a. After worshipping them in the evening, and after properly making offerings to the regents of the quarters (and gods) like Indra, the brāhmaṇas should thus consecrate the tree.

10b-11. Then from the midst of the trees, he should give a cow covered with white cloth, with her girdle made of gold, her udders decorated with bell-metal and looking charming with golden horns and with her face turned towards the north.

12-15. Then the best brāhmaṇas should bathe with (the water in) those very pitchers to the accompaniment of religious texts (used at the time) of holy bathing, and also of musical instruments and auspicious songs and also to the accompaniment of sacred texts from the Ṛgveda, Yajurveda and Sāmaveda and texts sacred to Varuṇa. The host, having bathed and put on a white garment, should worship with grandeur, all the well-composed priests with (i.e. by giving them) cows, golden strings with bracelets, rings and sacred threads, as well as garments, beds, pieces of furniture and wooden sandals. For four days he should bathe with milk.

16. He should perform a sacrifice with ghee, barley or even with black sesamum. The sacrificial sticks of *Palāśa* are recommended. Similarly a festival (should be celebrated) on the fourth day.

17-18a. He also should give presents (to brāhmaṇas) according to his capacity. He should, without being jealous, do whatever is most desirable. He should give double (the presents given to brāhmaṇas) to the preceptor; and having saluted him, he should seek his pardon.

18b-19a. A wise man, who celebrates the tree-festival according to this rite, obtains (i.e. fulfils) all his desires, and an endless position.

19b-20. O lord of kings, he, who, thus installs (i.e. plants) a tree, would also live in heaven as long as three myriads of Indras (rule there); and would save (from falling into hell),

past and future men (i.e. his relatives) equal to the number of hair on the body (i.e. a large number).

21-22. He attains great prosperity (making) rebirth difficult. Even that man, who listens to this, or makes others to listen to it (i.e. reads it to others), is honoured by gods and in the world of Brahman. The trees alone make a sonless person have a son.

23-24. They offer libations etc. to plants at sacred places. O lord of kings, plant an *aśvattha* tree even with great effort. It alone will give you a thousand sons. And by (planting) an *aśvattha* a man becomes wealthy; the *aśoka* (tree) destroys grief.

25. The *plakṣa* tree is said to give (the fruit of) a sacrifice; the *kṣīra* tree is said to cause (long) life. *Jambukī* gives daughters; *dāḍimī* gives a wife.

26. *Aśvattha* leads to the destruction of diseases; *palāśa* gives (i.e. takes one to) Brahman. A man who plants a *vibhītaka* (tree) becomes a ghost.

27. (The planting of) *Aṅkola* tree leads to the expansion of the family. Health is (caused) by (the planting of) the *khadira* (tree). The sun is ever pleased with the *nimba* shoots.

28. God Śiva (is pleased) when *śrī* (tree is planted); and Pārvatī (is pleased) with the red *lodhra* (being planted). The celestial nymphs (are pleased) with (the planting of) *śiṃśapā*, and the best Gandharvas with the *kunda* tree.

29. (One would get) groups of servants (if one plants) *tintiḍīka* tree; similarly (the planting of) *vañjula* (leads to the rise of) robbers. *Candana*, and *panasa* also give religious merit and wealth.

30. (Planting of) *campaka* gives good fortune, and that of *karīra* makes one an adulterer. (Planting of) *tāla* destroys one's progeny; while (planting of) *vakula* (i.e. bakula) expands the family.[1]

31. The planting of coconut tree brings many wives, while planting of the grape-creeper (makes one have) an all-beautiful

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1. *Tāla*: Planting of this tree is said to destroy children and that of *bakula* to increase the family.

(wife). Similarly (planting of) *kolī* causes sexual enjoyment; (planting of) *ketakī* destroys one's enemies.

32. These trees and others which are not mentioned (here) are givers (of various objects). Those who have planted trees will go (i.e. attain) high position.

CHAPTER TWENTYNINE

The Vow Called Saubhāgyaśayana

Pulastya said:

1. Similarly I shall tell you about another (vow) fulfilling all desires. Those who are well-versed in the Purāṇas know it to be *Saubhāgya-śayana*.[1]

2. Formerly when worlds like *Bhūḥ, Bhuvaḥ, Svaḥ* and *Mahaḥ* were burnt, then the good fortune of all the beings became (concentrated) at one place.

3-5a. All that, having reached Vaikuṇṭha, remained in the chest of Viṣṇu. O king, then, when, after some time, at the time of creation again, the world was covered over with *Ahaṃkāra*, and was linked to *Pradhāna* and *Puruṣa*[1], and when the rivalry between Brahmā and Viṣṇu had increased, a terrible tawny flame of fire arose.

5b-7. Heated by the flame, the good fortune (of the beings) which had resorted to Viṣṇu's chest, turned into a liquid (form), even before it reached the surface of the earth; and intelligent Dakṣa, Brahmā's son, drank it which caused good form and handsomeness—when it was thrown up from the heaven.

8. (By drinking that) great power and lustre came to the great Dakṣa. The remaining, which fell on the earth, became (divided) into eight parts.

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1. *Ahaṁkāra, Pradhāna* and *Puruṣa* are principles accepted by the *Sāṁkhya* school of philosophy. For a detailed description of these, see Chapter 2 above.

9-10. From them the seven herbs, causing good fortune, came up: sugarcane, the *tālā* tree, beans, rice, the product of the cow's milk (i.e. curds), saffron and flowers, and the eighth one was salt. (This group of eight) is called the group of the eight things leading to good fortune.

11. From that which Brahmā's son, well-versed in concentrated meditation, drank in olden times, a daughter sprang up. She is called Satī.

12-13. Since she excels the worlds in charm, she is also called Lalitā. The trident-holder (i.e. Śiva) married the goddess (who was the most) beautiful in all the three worlds, and who was full of auspiciousness in the three worlds, and who gave enjoyments and salvation (to people). What is it that a man or a woman does not get by worshipping her devoutly.

Bhīṣma said:

14. O sage, tell me in what way that Lalitā is to be propitiated. Tell me also its mode which would lead to the peace in the world.

Pulastya said:

15-16. Having reached the spring season (i.e. when the month of Caitra in the spring comes), he, who is dear to the people, should bathe with sesamum in the morning of the third day of the bright half (of Caitra). It is said that on that day that goddess of an excellent complexion was married by the universal soul (i.e. Śiva) to the accompaniment of sacred hymns (recited at the time) of marriage.

17. He should worship the lord of the universe along with her only on the third day (of Caitra) with fruits of various kinds, lamps and incense with offerings.

18. Having bathed (her) image with the five products of cow[1] and with water mixed with sandal, he should worship Gaurī with (the image of the god) having the crescent-moon on his head (i.e. god Śiva).

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1. *Pañcagavya*—the five products of the cow taken collectively, viz. milk, curds, clarified butter or ghee, urine and cowdung.

19. (While worshipping) the feet (of the images) of Śiva and Gaurī (he should say:) 'Salutation to Pāṭalā'. Saying, 'Salutation to Śiva and Jayā' he should worship the ankles of both.

20. (Saying) 'Salutation to Tryambaka and Bhavānī' (he should worship) the two shanks of Rudra (and Lalitā). (Saying:) 'Salutation to 'Rudreśvara and Vijayā' (he should worship) the knees (of the images).

21. (Saying) 'Salutatiou to Harikeśa and to you, O giver of boons' (he should worship) the thighs. (Saying) 'Salutation to Rati' he should worship the waist, and (saying) 'Salutation to Śaṅkara' he should worship Śaṅkara.

22-23. (Saying) 'Salutation to Koṭavī[1] and the Trident-holder' (he should worship) the two armpits and the Trident-holder respectively. (Saying) 'Salution to you, Maṅgalā', he should also worship Rudra and the breasts (of the image of Gaurī). In the same way he should worship Śiva (saying) 'Salutation to Vedātman' and should worship the throat (of Gaurī's image saying) 'Salutation to Rudrāṇī.'

24. He should worship Viśveśa (the lord of the universe, saying) 'Salutation to Tripuraghna'. (Saying) 'Salutation to Trilocana' he should worship Hara, and should worship the arms (of Gaurī's image, saying) 'Salutation to you, O Kālānalapriyā'.

25. He should always worship the ornaments (of the image saying) 'Salutation to Saubhāgyabhavana (i.e. the abode of good fortune)'. He should worship the mouth (of the image saying) 'Salutation to Svāhā Svadhā' and should worship Śūlin (i.e. the Trident-holder saying) 'Salutation to Īśvara'.

26. (Saying) 'Salutation to Aśokavanavāsinī' he should worship (the image's) lips, granting well-being. He should worship Hara (saying) 'Salutation to Sthāṇu'. In the same way he should worship the face (of the image saying) 'Salutation to you, O Candramukhapriya'.

27. (Saying) 'Salutation to Ardhanārīśvara', he should worship (Śiva, and should worship) the nose (of the image of

1. *Koṭavī*—an epithet of the goddess Durgā (represented as naked).

Gaurī, saying) 'Salutation to you, O you of white complexion.' He should worship Lokeśa (the lord of the worlds saying) 'Salutation to Ugra', and should worship the eye-brows (of Gaurī's image saying) 'Salutation to you, O Lalitā'.

28. He should worship Purāhartā (saying) 'Salutation to Śarva', and should worship the (image's hair saying:) 'Salutation to Vasudevī'. (Saying) 'Salutation to Śrīkaṇṭhanātha', he should worship Śiva's hair.

29-32a. Saying 'Salutation to Bhīmarūpiṇī, of a terrible and fierce form, and to Sarvātman', having duly worshipped Hara and the group of eight objects causing good fortune he should place them before him. (They are:) greasy beans, saffron, milk, cuminseeds, *tāla*, sugarcane, salt and gourd as the eighth. He should offer this group of eight '*saubhāgya*' (to a brāhmaṇa), as it causes good fortune. Having thus presented all that in front of Śiva and Pārvatī, he should eat *Śṛṅgāṭakas* in Caitra, and should sleep on the (bare) ground, O you tamer of enemies.

32b-34a. Then again in the morning, having bathed and muttered sacred texts (and thus having become) pure, and having honoured a brāhmaṇa couple with flowers, clothes and ornaments, he should give a couple of golden images (of Śiva and Pārvatī) along with the eight auspicious things to a brāhmaṇa, (saying) 'May Lalitā be pleased here (i.e. as a result of this vow) with me'.[1]

34b. O king, he should always do like this on the third (day of every month) for a year.

35. Listen to the speciality (that lies) in eating (*Śṛṅgāṭakas* etc.) and in the sacred text used at the time of making an offering. In Caitra water (flowing from) a cow's horns is recommended while in Vaiśākha cowdung is recommended.

36. *Mandāra*-flower is recommended in Jyeṣṭha, and *bilva*-leaf in Āṣāḍha. In Śrāvaṇa curds should be eaten and water flowing from *darbhas* should be drunk.

37. In the month of Āśvina milk should be drunk, and ghee mixed with coagulated milk should be eaten in Kārtika. He should drink cow-urine in Mārgaśīrṣa, and ghee in Pauṣa.

1. The list given here slightly differs from the one given in 29.9; and the last word is not clear.

38-39. He should eat black sesamum in Māgha and the five products of cow in Phālguna; and at the time of making an offering he should say: 'May Lalitā, Vijayā, Bhadrā, Bhavānī, Kumudā, Śivā, Vāsudevī and also Gaurī, Maṅgalā, Kamalā, Satī and Umā be pleased'.

40. Then in the twelfth month he should worship Kṛṣṇa on the twelfth day; similary he should worship Lakṣmī along with her husband there only (i.e. on the same day).

41. A wise man desiring his well-being in the next world should similarly worship Brahmā with his wife on the full-moon day.

42-43. Similarly desiring his well-being he should give the *Saubhāgyāṣṭaka* (i.e. the group of eight things leading to good fortune). (He should also offer) the flowers of *mallikā* (i.e. jasmine) and of *aśoka*, lotuses, *kadamba* flowers, blue lotuses, *campaka* flowers, flowers of *kubjaka*, *karavīra*, *bāṇa*, and fresh lotuses. *Sinduvāra* flowers and (other) flowers are recommended in all the months.

44. The flowers of *japā* (i.e. the china roses), safflowers, flowers of *mālatī*, *śatapatra* and *karavīra* flowers when available are always recommended.

45-46a. Thus, for one year, a man or a woman or a maiden, having duly observed a fast at night and having devoutly worshipped Śiva for a year, should give a fully furnished bed at the end of the vow.

46b-47a. Having placed on the bed golden images of Umā and Maheśvara, and also (the image of) a bull with a cow he should offer it to a brāhmaṇa.

47b-48. A man, who, for one year on the twelfth day (of every month) worships Keśava with Mahālakṣmī, and Brahmā with Sāvitrī fulfils all desires that he thinks of.

49-50a. He, free from vanity of wealth and free from pride, should worship other couples (i.e. couples of images of other deities), according to his capacity, with garments, grains, ornaments and gifts of cows and other large quantities of valuables.

50b-51. He, who properly observes the vow of *Saubhāgya-śayana*, obtains all desired things and an eternal position. He should, while observing this vow, abandon eating one fruit each month.

52-53a. O king, he (then) gets success and fame. O king, he who makes gifts at the vow of *Saubhāgya-śayana*, is not separated from good fortune, good health, handsome form, garments, ornaments and decorations.

53b-55a. He, who observes the vow of *Saubhāgya-śayana* for twelve years, or for seven or eight years, is honoured in in Brahmā's world. Then having reached the world of Viṣṇu and that of Śiva, and being honoured there he duly lives there for a couple of *Kalpas*.

55b-56a. O lord of men, a lady or a maiden who observes that vow, also, being graced by the favour of Lalitā, gets the same fruit.

56b-58. He too, who listens to (the account of the vow) or intends to observe it, becomes a Vidyādhara, and lives for a long time in heaven. This vow was formerly created (i.e. introduced) by Madana. It was observed by Śatadhanu and Nara, also by Pavana and Nandī. How then, O lord of people, is it not wonderful?'

CHAPTER THIRTY

Origin of Viṣṇu's Steps:

Bhīṣma said:

1-4a. Having reached the sacrificial mountain. the powerful Viṣṇu planted his foot (-steps) there. What is the purpose of this line of the foot (-steps) which the lord of lords planted? O highly intelligent one, tell me (about) that. O great sage, tell me which demon he subdued after having planted his foot (-steps) there. The residence of Viṣṇu is in heaven, the great-souled one lives in Vaikuṇṭha. How is it that he planted his foot (-step) in the human world?

4b-5. O brahman, lords of gods (i.e. great gods) with Indra as their leader, and also devotees who continuously (please) the lord by means of great penance (live in the world of gods). It is said that the residence of Śrīvarāha is in the *Mahar*-world.

6-8. Similarly the residence of Nṛsiṁha, the great-souled one, is said to be in the *Jana*-world. The residence of Trivikrama is said to be in the *Tapas*-world. Tell me in detail, O brahman, how (is it that the lord), leaving these worlds, planted his two foot-steps on the earth and (how is it that he) planted his foot-steps on the sacrificial mountain in this place, viz. Puṣkara, which is sacred to Brahmā. By hearing (this account) all sins will certainly perish.

Pulastya said:

9. That you have asked properly, listen attentively to (the account as to how) in olden days, lord Viṣṇu having come to the sacrificial mountain, planted his foot (-step) on the embankment of it.

10-12a. O Bhīṣma, formerly in the *Kṛtayuga* Viṣṇu performed a (mighty) deed for the attainment of gods' purpose and for the (good of the) earth. The stronger demons, having conquered gods along with Indra, had brought under their control the entire heaven, after subduing the three worlds.

12b-14a. The very mighty demon Bāṣkali had made the stronger demons the enjoyers (of portions) at sacrifices. When the three worlds with the mobile and the immobile were reduced to this condition, Indra, being disappointed with life, became very much distresed.

14b-16a. (He thought:) 'Due to the grant of boon to him by Brahmā, that Bāṣkali, the lord of demons, cannot be killed in a battle by all the residents of heaven. So surrounded (accompanied) by all gods in the world of Brahmā, I shall seek refuge with the lord (i.e. Brahmā). There is no other course.'

16b-18a. O Bhīṣma, thinking thus, the lord of gods, surrounded by all residents of heaven, quickly went to Brahmā's place. Surrounded by those residents of heaven he reached (i.e. touched) the feet of Brahmā and told (i.e. acquainted) him (with) what should be done about the world and also about the worst calamity that had befallen the world.

18b-20. "O god, do you not know wherefrom fear has come to us? O lord, I have told you what the demons have snatched,

and also everything of (i.e. done by) that wicked Bāṣkali; you are our grandsire; (so) do (something) without delay (to save us). O lord of gods, think now about some measures for world-peace.

21. When they (i.e. the demons) have been watching, the rites laid down in the śrutis and smṛtis have not proceeded. Everyday they are causing harm to us.

22. As an insignificant person speaks about (i.e. gives importance to) his own interest, in the same way, we who have thrown into the background your obligations, have always spoken to (i.e. requested) you.

23-24. If a man with a false mind does not do (i.e. return the favour) thousandfold to him who has obliged him, then for that bad and shameless man of wicked action and scorched by obligation there is residence in hell alone.

25. Goodness does not lie in this much (i.e. in merely) returning an obligation; but those whose minds are bent on selfishness do not do even this (i.e. do not even return a good turn).

26. (I wish) if only the stability of the world should not have become a cause of worry; my heart is rent into a hundred (pieces); it is not satisfied (i.e. happy).

27. I am going (i.e. wandering) here and there (for help). (Please) drag us up who are drowned (in grief), by telling us a means by which our lustre will again shoot up.

28. I have told you as I have seen the world. You (can) see it as it is. It is bereft of Vedic studies and the exclamation of Vaṣat. Festivals (and other) auspicious (rites) have ceased.

29. Contact with study i.e Vedic study has been abandoned (by the brāhmaṇas); agriculture[1] is given up; it (i.e. the world) is left by administration of justice; it remains merely in breath (i.e. it is barely alive).

30. The world has met with distress; and by (the passing of) this much time we are exhausted."

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1. *Vārtā*—agriculture, the occupation of Vaiśya.
Daṇḍanīti—administration of justice, judicature.

Brahmā said:

31. I know that Bāṣkali has become arrogant as a result of (my) having granted him a boon; I think he cannot be conquered by you; (but) he will be conquerable by Viṣṇu.

32-33. Having restrained (his senses) Brahmā then remained in his original nature (i.e. resumed his usual silence). When the self-born Brahmā was thinking about him, the four-armed one[1] (i.e. Viṣṇu) came there after a while merely as the result of Brahmā's meditating on him, when all (the gods) were looking on.

Viṣṇu said:

34. Warded off (by) me, O Brahman, stop this meditation. I, for whom this meditation was intended, have approached you.

Brahmā said:

35. It is indeed a great favour that the lord has manifested himself here. Who else would have so much anxiety for the world as the lord has ?

36. For the (good of) the world I brought about its creation. Virtually the world depends upon you. There is no doubt about this.

37-38. You should protect the world, and Rudra should destory it. When such was the case with the world, Bāṣkali snatched off the kingdom consisting of the three worlds and of the mobile and immobile, of (i.e. from) this great-souled Indra. O Keśava, help your servant by offering him counsel.

Vāsudeva (i.e. Viṣṇu) said:

39. That demon (viz. Bāṣkali) has been now immune to being killed due to your having granted him a boon. By captivating him he must be conquered by intelligent handling.

40. I shall be a dwarf, the destroyer of the demons. This one (i.e. Indra) should go with me to Bāṣkali's residence.

41. Having gone there he should ask him for this boon for me:

1. *Caturbhuja*—an epithet of Viṣṇu.

42. 'O king, O magnanimous one, give (a piece of) land (measuring) three steps to this short brāhmaṇa. This is the request I make to you'. Asked by Indra the lord of the demons might offer even his own life.

43-44. O grandsire, having accepted the gift from that demon, having bound him carefully and made him the resident of the nether world, I shall be (born), taking the form of a boar, to kill that wicked one. There is no uncertainty about this. O Indra, move on quickly.

45-46a. Having thus told (Brahmā) he ceased (speaking) and disappeared. Then after some time, when Viṣṇu was conceived by Aditi,[1] many fearful ill omens appeared.

46b-47a. When Viṣṇu, the prop of the entire world, was conceived (by Aditi), an excellent auspicious omen also appeared.

47b-48. Breezes carrying the fragrance of *Mālati* flowers blew. Then, having reached (i.e. at) the time as ordained, the god, the lord of gods (i.e. Viṣṇu), kind to all beings, of pure and scanty hair, having the beauty of the moon, the conch and the (sun-) rise, became (i.e. was born as) Aditi's son.

49. When Viṣṇu thus descended (on the earth), the faces of Siddhas, gods and demons with the winkings of their eyes stopped, were pleased; and that day, too, on which Viṣṇu got into that excellent womb, was having breezes, of scanty pollen, blowing (gently).

50. That respectable Aditi also, having the unborn one (i.e. Viṣṇu) in her womb, walked charmingly, distressed by her heavy hips. Her face was dull, gloomy and pale. Thus she carried the embryo that was heavier and was (lying) low (in her womb).

51. When, Nārāyaṇa thus entered the womb (of Aditi) as a result of the past and future (deeds), all beings got their desires fulfilled without any difficulty.

52-53. (When) the wind was blowing very gently; and (when) indeed people had gone to other regions by isolated paths; when the sky was being deserted by dust-particles and

1. *Aditi*—daughter of Dakṣa and wife of Kaśyapa and mother of Ādityas.

when darkness was gradualsly disappearing; (and) when Viṣṇu was in (Aditi's) womb, that mother of gods entertained a malicious design.

54-55. Listen to it, O lord of kings, in succession: "What is the use of proceeding in order? I shall spring over the heaven; and I shall make that Bāṣkali, the lord of demons, the resident of the nether world. I have (already) given wealth and handsomeness to Indra.

56. I alone shall be able to destroy the demons. I shall throw (at them) volleys of arrows and trains of discs in many ways.

57-58a. (I shall also discharge) multitudes of maces for the destruction of the demons; and as fate would have it, I shall make gods the residents of heaven and the demons the residents of the nether region".

58b. (Thus) the words that were (lingering) in her mouth at once came out.

59. "See (now), I shall, through anger, bind the chief of the demons in such a way as was not thought of before, nor seen before nor (also) heard of before.

60. Formerly I have given wealth and handsomeness to Kaśyapa. Why has he lost his energy and (why is) the wind gusty?

61. My eyes are as it were reeling; let me not have conceived this form. By what am I possessed that I am uttering these improper words?"

62. Got into (i.e. caught between) alternatives she repeatedly reflected in her heart. She carried (in her womb) the divine lord for a thousand divine years.

63. Then Vāmana (i.e. Viṣṇu), the cause of the beings, was born of her—(Vāmana) who, when born, attracted the eyes of the demons.

64. As soon as that Janārdana, the god of gods, was born, rivers flowed with clear water, and fragrant breezes blew.

65-66. Kaśyapa too obtained pleasure due to that bright son. O lord of men, no sooner was Janārdana born, than the minds of all the residents of the three worlds were full of enthusiasm, and kettle-drums that were beaten in heaven gave out sounds.

67-68. Due to extreme joy the delusion and miseries of the three worlds came to an end. The group of Gandharvas sang with notes full of emotion; and the groups of heavenly damsels, mingling with their lords, and full of emotions, danced there (i.e. in the heaven). In the same way, groups of Vidyādharas and Siddhas wandered in (i.e. being seated in) aeroplanes.

69-71. They discussed the verdict about good and bad deeds and exhibited acting and singing. Free from passions and full of pain and pleasure they sang songs, and being in the heaven they danced and (i.e. since they) have gone to the heaven from here after having obtained it by dint of their religious merit. Then some, being very much delighted, uttered (the words:) 'Victory (to you), O lord'. Others, with a steady mind, repeated these words loudly. Others secretly meditated upon him through fear of (re-) birth and for the destruction of old age and death. Thus the entire world was fully delighted.

72-73. (It was said:) 'Though a dwarf, this is the lord, who has been born for you, and after having approached whom, Brahmā had told (i.e. requested) about the (well-being of the) world. This one (i.e. he) is Brahmā, Viṣṇu and Maheśvara (i.e. Śiva) himself; also be is the sacrifices; he is the heaven. There is no doubt about it.

74. This entire world—immobile and mobile—is pervaded by Viṣṇu. He, the self-born one, though one only, is known to be many.

75. The crystal-gem is (i.e. appears) variegated at a place where there are colours (which get reflected in the gem). The self-born one behaves in the same way (i.e. appears to be many) due to (his contact with) the constituents (like *sattva*, *rajas* and *tamas*).

76. As the Gārhapatya fire gets another name, similarly this lord gets appellations like Brahmā etc.

77-78a. By all means god Vāmana will accomplish this feat (of subduing Bāṣkali).' When the residents of heaven were thus thinking and reflecting, (Viṣṇu), with Indra, went to Bāṣkali's residence.

78b-80. Having seen (i.e. he saw) the city adorned with prominent white buildings approachable by Gandharvas, and decorated with all (kinds of) jewels, and well-separated (from

one another) by big roads; (it was) adorned with hundreds of elephants always in rut, resembling the mountain of collyrium, and born in the family of divine elephants.

81. (It was also) adorned with horses with bodies having (almost) no flesh (i.e. having slim bodies), having small ears, having the speed of the mind, having long necks and long prominent parts of the foreheads above the eyes.

82. There were thousands of courtesans having excellent complexion like the interiors of lotuses, having faces resembling the full moon, and skilled in conversation and caressing.

83. There was no religious merit, no lore, no architecture, no art that did not exist (i.e. that was not found) in the city of this Bāṣkali.

84-86. It was crowded with hundreds of gardens. In it having a series of social festivals, endowed with all chiefdemons except Yama, resounding everywhere with sounds of lutes, flutes and tabors, sons of Danu, always joyful, decorated with many jewels, were seensporting likegods on the Meru mountain. There was a great sound of (the recitation of) the Vedas made by the venerable demons.

87-88. That demon Bāṣkali having subdued the three worlds lived happily in that city, the sins in which were destroyed by the smoke of the ghee of (i.e. put into) fires, and by wind, in which the breezes were made fragrant by the moving about of the fragrant incense, and which was crowded with virtuous demons.

89-90. Living there he protected the three worlds along with the mobile and the immobile. He was conversant with righteousness, was grateful, truth-speaking, and had his senses controlled, was handsome, and knew the good and bad ways of life of the ancient gods. He was well-versed in the Vedas, was a protector and was kind to the distressed.

91-92. He was endowed with all the (regal) powers[1] like the Vedic, that of good counsel, personal preeminence and energy. He was interested in the six measures to be practised

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1. The three *Śaktis* (powers) are—(1) *Prabhutva*—personal preeminene; (2) *Mantra*—good counsel; (3) *Utsāha*—energy. *Sāḍguṇya*—the six expedients to be used by a king in foreign policies: (1) *Sandhi*—peace or

by a king, and talked with a smile. He knew the essence of the Vedas and the *Vedāṅgas*, performed sacrifices and was engaged in (practising) penance. He was not ill-mannered and always abstained from causing harm to others.

93. He honoured those who deserved honour, was pure, pleasing, and worshipped the venerable. He knew all objects; he was invincible, agreeable and of a pleasing appearance.

94. The demon had ample grains, wealth, and vehicles. He always accomolished the three objects[1] (of worldly existence). He was the best person in the three worlds.

95-97a. He always lived in his own city nnd always removed the pride of gods and demons. In this way he protected all the beings in the three worlds. When he was the king (i.e. in his kingdom) there was no mean person, no poor person, no sick person, no short-lived person, no unhappy person, no foolish person, no person of a dull form, no unfortunate person, nor a person that was expelled.

97b-99a. Seeing that excellent chief of the demons, who was endowed with multitudes of pure qualities and who was bright like the sun, and taking him to be a person of a controlled mind, and capable of sustaining the three worlds, Indra was amazed.

99b-100a. O king, seeing Indra to have entered the city the demons maddened for fight, said this to the lord of demons:

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alliance, (2) *Vigraha*—war, (3) *Yāna*—march or expedition, (4) *Sthāna* or *Āsana*—halt, (5) *Saṁśraya*—seeking shelter, (6) *Dvaidha* or *Dvaidhībhāva*—duplicity.

Vedāṅga—Name of certain classes of works regarded as auxiliary to the Vedas and designed to aid in the correct pronunciation and interpretation of the text and the right employment of the mantras in ceremonies. They are six in number: (1) *Śikṣā*—the science of proper articulation and pronunciation; (2) *Chandas*—the science of prosody; (3) *Vyākaraṇa*—grammar; (4) *Nirukta*—etymological explanation of difficult Vedic words; (5) *Jyotiṣa*—astronomy and (6) *Kalpa*—ritual or ceremonial.

1. *Trivarga*—the three objects of worldly existence viz. *Dharma*, *Artha* and *Kāma*.

100b-101a. "It is something strange that Indra is doing when he, all alone, except being accompanied by a short pre-eminent brāhmaṇa, is coming.

101b-102. O king, tell us what we should do now." He said to all the demons: "Assembled together you remain in the city. Let the lord of gods enter the city. Today he is to be honoured by me."

103. In the meantime that short (brāhmaṇa) and Indra arrived there; they were looked at affectionately by the lord of demons.

104. He regarded himself as blessed and the king, the leader of the demons said (to them) after saluting them:

105-106. "Today, in the three worlds, there is no person who is luckier than I, who, chosen by Glory, am seeing Indra coming (to me). With a desire to receive something from me he will beseech me. I shall certainly give (up) even my life for him who has come to my house.

107a. (I shall even give up) my wife, sons, and also my residence. What then should I say (even) about the three worlds?"

107b-108. Going to meet him, and bringing him near himself with respect, and embracing and greeting him, and carefully offering him welcome and worship with materials of worship etc. he brought him (i.e. Indra) into his house.

109. (He said:) "Today my birth is fruitful, all my desires are fulfilled, that, O Indra, I am seeing you who have visited my house.

110. O lord of gods, I have (today indeed) been proclaimed to be the king of demons by you who have come to my house. It is my great religious merit.

111. O Purandara, one would get that fruit, which is obtained by sacrifices like the Agniṣṭoma, on seeing you.

112. I have today obtained that fruit which is obtained by the grant of land, or of cows to a priest, or (the fruit that is obtained by the performance) of the *Rājasūya* sacrifice.

113. O Vāsava, you are not to be seen by little penance. Tell me what I can do, that is dear to you, in my house.

114. Do not entertain any other doubt in your heart. Know that it shall be done even if it is very difficult.

115. O you, killer of enemies, I am lucky, I have obtained religious merit on having seen you, since I have saluted your feet adored by excellent gods.

116. O lord, tell (me) all that has made you come (to me). I take the intention of your arrival to be a great surprise (your arrival has caused surprise)."

Indra said:

117. O Bāṣkali, I know you to be the chief among the pre-eminent demons. It is not a great surprise to have seen you, O best of the demons.

118. Suppliants who have visited your house never go (back) being averse (i.e. disappointed). You are the desire-yielding tree to the suppliants. There is no other donor (like you).

119. In lustre you (i.e. as far as lustre is concerned) are comparable to the sun; in (i.e. as far as) depth (i.e. seriousness is concerned), you are the earth and in (i.e. as far as) wealth (is concerned) you are like Nārāyaṇa.

120. This short brāhmaṇa is born in the auspicious family of Kaśyapa.

121. I was requested by him: "Give here (a piece of) land measuring the distance covered by three steps, to me who want a fire-sanctuary where I would perform a sacrifice." I have, therefore, O lord, asked you on his behalf.

122-123. O Bāṣkali, having overpowered (me) you have taken away the three worlds belonging to me. I have nothing to subsist upon; I am poor; I do not want for myself what you desire to give. For someone else I am going to beseech you as a suppliant (does). For this (brāhmaṇa) I have turned a suppliant. Do what is proper.

124. You, who have exalted the family, are born in the family of Kaśyapa. You are born from the womb of Diti and your father is revered in the three worlds.

125-126. Knowing that you are like this I am requesting you. O demon, give a piece of land measuring three footsteps to this one (i.e. this brāhmaṇa)—this dwarf, with short limbs, who desires to have a fire-sanctuary.

127. I do not dare to give the portion of land belonging to someone else. This is what is given (i.e. what is said)

by me since you asked me to ask for something. You may give the piece of land measuring three steps if your preceptors and ministers agree.

128. When I, your kinsman of the same family have come to your house as a suppliant, do what is proper.

129. O you hero, O you lord of demons, O you of great lustre, if you like then quickly give (a piece of land) to this short, great-souled (brāhmaṇa).

Bāṣkali said:

130. O lord of gods, welcome and well-being to you. With pleasure look upon yourself as the highest object of all.

131. The grandsire, having placed the burden (i.e. the responsibility of looking after the three worlds), given to meditation and reflecting upon the highest position, lives happily.

132. Keśava (i.e. Viṣṇu), exhausted due to (having fought) many battles, after having given up anxiety about the world, and after having gone to the milky ocean, sleeps (there) happily.

133. O Śakra, even all other powerful demons having weapons were destroyed by you without (the help of) anybody else.

134-135a. The twelve Ādityas, the eleven Rudras, the two Aśvins, the Vasus and eternal Dharma are enjoying the portions of sacrifice in the heaven (only because they have) resorted to the power of your arms.

135b-136a. You have performed a hundred sacrifices endowed with excellent sacrificial fees; and O Pākaśāsana, you killed Vṛtra Namuci.

136b-137. Powerful Viṣṇu, who obeyed your order, formerly also killed Hiraṇyākṣa, the brother of Hiraṇyakaśipu. He also killed Hiyaṇyakaśipu by striking on his shank.

138. All demons seeing you, when you, with the thunderbolt in your hand and seated on the head of Airāvata, come to the battle-field, flee away.

139. In no way shall I be even equal to one-thousandth part of you who formerly defeated the very powerful demons.

140. O lord of gods, you are like this. What need I say

about you? You have arrived here with a desire to emancipate me.

141. I shall do (what you tell me). There is no doubt that I shall even give up life. For what purpose, O lord of gods, you have asked me to give this land?

142. Let all these—my wife, sons, cows, and whatever other wealth I have, and also this entire kingdom of the three worlds be given to this brāhmaṇa.

143. There is no doubt that infamy will accrue to me and my ancestors, viz. 'Bāṣkali did not give to Śakra (what he asked for and) who had come to his house.'

144. Even if some other suppliant had come here, he would be dearer to me. You are especially so. Do not hesitate at all.

145. O lord, O god of gods, it causes me great shame that you have asked only for a piece of land measuring three steps and that too for the sake of a brāhmaṇa.

146-147. I shall give this brāhmaṇa excellent villages and will give you heaven; (I shall give him) horses, elephants, land, wealth and ladies with sprout-like breast-nipples, seeing whom even an old man becomes young. The brāhmaṇa will receive those ladies and this earth.

148-149a. I shall give (these things), O lord of gods. (Please) favour me (by accepting them).

When, O king, Bāṣkali had said these words, his family priest Uśanas (i.e. Śukra) said these words to the lord of demons:

149b. "O lord of demons, you are a king remaining in (i.e. having) eightfold prosperity.[1]

150-151. (But) you do not realize what is proper and what is improper. (You also do not understand): 'I should give something to someone after having consultations with my ministers and after having assessed what is proper and what is improper'. Having conquered the gods along with Indra you have obtained the kingdom of the three worlds. (Just) as the sentence (I am speaking) is over you will be made a captive.

152-153. This dwarf is that eternal Viṣṇu only. Do not give (anything) to him. This is the one who is the killer of your

1. *Aiśvarya*—divine faculties like omnipotence, omnipresence etc.

father, mother, and relatives. He has formerly cut off (i.e. destroyed) your family and will do the same in future.

154. Interested in the well-being of Śakra and others he does not know (i.e. does not care for) moral merit. He is the deceitful one who vanquished the demons with trickery.

155. He has manifested this form of a dwarfish brāhmaṇa through trickery (only). What is the use of prolixity in this matter? Nothing should be given to him.

156. You will perish even if you give a (particle of) land measuring just the foot of a bee. This is the truth, the only truth I have heard about."

157. Even though he was thus addressed by his preceptor he again spoke (these) words: "O preceptor, desiring religious merit I have made this promise.

158. It is the eternal duty of the good to keep their promise. If this is revered Viṣṇu then there is none else luckier than I (am).

159. (Even) after receiving a gift from me he (still) desires to become (i.e. to be called) a god, (then) I am, O preceptor, again made blessed by this god.

160. I have seen him, whom the devotees meditating on him with concentration and the brāhmaṇa also, do not see.

161-163. They, who give gifts with darbhas and water in their hands and utter the sacred text, 'May the revered Viṣṇu, the highest soul and the eternal one, be pleased,' share (i.e. obtain) salvation. If there was any doubt doing this act (of giving, it was because) I was advised and was determined to be a fool by you. There is nothing that should not be given even to an enemy when he comes to one's house.

164-166a. O preceptor, having given thought to this, I shall give even my life to this dwarf and heaven to Indra. In this world that gift which causes suffering is said to be impure." Having heard this, the preceptor remained there with his face hung down in shame.

Bāṣkali said:

166b-167a. O god, when you have asked for (a gift of land) I should give you the entire earth. It would be shameful to me to give him (the piece of) land measuring three (foot-)steps.

Indra said:

167b-169a. O lord of demons, these words which you have said to me are true; (but) this brāhmaṇa has asked me for a piece of land measuring three (foot-) steps (only). He has asked me for this much land; and I have (therefore) asked you to give that much (only). You, the son of Danu, have thus been implored by me. Grant me this boon.

Bāṣkali said:

169b-170a. O King of gods, accept from me (the piece of land measuring) three (foot-) steps for (this) dwarf; (and) O lord of gods, live there (i.e. in the heaven) happily for a very long time.

170b-171a. Saying so, Bāṣkali then gave (the piece of land measured by) three (foot-) steps to the dwarf, after (pouring) water (on his hand), saying, 'Let Hari himself be pleased with me.'

171b-172. Desiring the well-being of gods, Hari (i.e. Viṣṇu), when he was given the gift by the lord of demons, gave up the dwarf-form and with his face turned towards the north, he having reached the sacrificial mountain, took possession of the worlds.

173. The residence of the demons came to be put under the god's left foot. Then the lord of the world first put his step on the Sun.

174. He placed the second step on Dhruva, and with the third, the god of wondrous deeds, struck the universe.

175-176. When the universe was pierced with the tip of his toe profuse water flowed out. That stream, having inundated all Brahmā-worlds one by one, and also the place of Dhruva, the world of the Sun, and the sacrificial mountain, entered, having washed Viṣṇu's feet, the Puṣkara (Tīrtha).

177-178. He, who, having gone to (the spot) where the footprints were produced on the earth, bathes in the well in the hermitage (there), gets the fruit of the Aśvamedha (sacrifice) merely by seeing (the spot). With the group of the twentyone attendants he obtains (i.e. reaches) Vaikuṇṭha.

179. Then having enjoyed many pleasures (there) for three hundred Kalpas, he, at the end of it (i.e. that period), becomes a sovereign emperor on this earth.

180. O Bhīṣma, the stream of water that flowed out from the tip of (Viṣṇu's) toe, is called the river Viṣṇupadī (since) it sprang up from Viṣṇu's foot.

181. For this reason (i.e. this is the reason why), O king Gaṅgā became (i.e. came to be known as) Viṣṇupadī, which has pervaded all this universe along with the mobile and the immobile.

182. That auspicious water, which entered (Puṣkara after flowing out) from the wound (i.e. the hole made into) the universe caused by the tip of (Viṣṇu's) toe, obtained the status of a divine river. It is that river called Viṣṇupadī.

183. O you illustrious one, that divine river, with a desire to favour all, has occupied the universe with the mobile and immobile, by means of its splendours.

184. Vāmana said to that Bāṣakali: "(Now) fill out (i.e. give space for) my steps". He hung down his face (as) he did not find an answer (i.e. a solution).

185-186a. Seeing him silent the family-priest (i.e. Śukra) said (these) words: "The power of giving is natural (i.e. it cannot be increased and so) we are not able to create (another earth where Vāmana could put his steps). O lord, he has given you whatever land exists."

186b-187. Bāṣkali said to Viṣṇu: "That much earth (i.e. of that extent) which you formerly created (has been given to you); I have not held it back. The earth is small (and) you are great; (and) I am not capable of creation.

188. O lord, your will power always prevails." Viṣṇu, finding no reply, and taking him to be truth-speaking, (said to him):

189-190. "O chief of the demons, tell me, which desire (entertained) by you I should satisfy. Since I have in my hand the water offered by you, you, deserve a boon. You are an auspicious receptacle of boons. I shall give what you desire. Ask for the object of your desire."

191-193. He (i.e. Bāṣkali) then requested Janādana, the lord of gods: "O, lord of gods, I seek devotion to you and death at your hands. I shall enter Śvetadvīpa[1], which is inaccessible

1. *Śvetadvīpa*—name of one of the eighteen minor divisions of the known continent.

to the ascetics." When he spoke thus, Viṣṇu, said to him: "Do remain (there) till the end of the age of the world. When I, taking the boar-form, shall enter (i.e. come to) the earth, I shall kill you when you will come before me."

194. The demon, thus addressed by him, went away from him. Then, O king, Vāmana occupied all worlds.

195. Those demons then gave up speaking truthfully with gods. The powerful lord, having snatched the three worlds, disappeared.

196. Bāṣkali lived happily in the nether world where he took residence. The wise Indra also protected the three worlds.

197. This manifestation of the lord of the world is called Traivikrama. It is connected with the rise of the Ganges and is the destroyer of all sins.

198. O king, I have told you this origin of the steps of Viṣṇu hearing which a man becomes free from all sins.

199. At the sight of the three steps of Viṣṇu, (the effects of) an evil dream, an evil thought, a difficult or bad deed perish quickly.

200-202. Sinful beings (have emancipated themselves) age after age after having seen (the steps of Viṣṇu). O Bhīṣma, Viṣṇu has shown ingenuity in manifesting the steps. A man, who, observing silence, climbs up (the mountain) and takes up the pilgrimage of Puṣkara gets the fruit of *Aśvamedha* (sacrifice). He is free from all sins and would go to Viṣṇu's city.

CHAPTER THIRTYONE

The Account of Śivadūti

Bhīṣma said:

1-2. O revered one, the killing of Bāṣkali is a great wonder I have heard (the account) being narrated by best brāhmaṇas (that Viṣṇu) had taken the form of Trivikrama (i.e. Vmana) when he had formerly subdued Bali, the son of Vairocana who even now stays in *Pātāla*.

3. (Tell me now as to) how Nāgatīrtha came into being, and also (tell me about) the origin of goblins, and how Śivadūtī came there and who made her auspicious.

4. O great sage (tell me) who took Puṣkara into the intermediate space. Tell me all this as (you told me) about the killing of Bāṣkali.

5. Formerly (i.e. when he subdued Bali) god Viṣṇu had trodden upon the earth. What is the reason for the second treading for which he (again) did it?

6. Tell me all that accurately and as it took place, for it destroys sins, and should be heard by him who desires his well-being.

Pulastya said:

7. O king, you have put on me this load (i.e. volley) of questions through curiosity only. O best king, I shall tell you all as it happened.

8. The subduing of Bāṣkali (took place) in connection with the steps of Viṣṇu. You have heard all that. I have narrated all that to you.

9-10. When the age of Vaivasvata (Manu) set in, Viṣṇu again did it. The three worlds were occupied by Bali. Powerful Viṣṇu, having gone all alone, subdued Bali like that in a sacrifice. The lord of gods again trod upon the earth.

11. O king, Vāmana appeared like that. Vāmana having become Trivikrama, again became Avāmana (non-Vāmana).

12. O you descendant of the Kuru(-family), I have told you all (about) this becoming visible (of Viṣṇu). O you of a great vow, listen as to how the place sacred to the Nāgas (came about).

13-15. Ananta, Vāsuki and the very powerful Takṣaka, Karkoṭaka—the chief of Nāgas, and also another Nāga (named) Padma, Mahāpadma, as well as Śaṅkha, and Kulika, the undefeated one: these were the heirs of Kaśyapa and had occupied the world. Their issues also ocoupied this world. These (issues) were crooked, performed fearful acts, had sharp mouths, and were strong with poison.

16. Seeing dull persons, they reduced them to ashes in a

moment. O king (merely) by seeing them people perished (i.e. died).

17-18a. Day by day very terrible destruction took place. All the beings seeing their destruction sought refuge with the great god Brahmā.

18b-19a. O king, with this object in mind all the beings saw the ancient (god) born from a lotus and named Brahmā and said to him:

19b-22a. The beings said: "O lord of gods, the origin of the worlds, O highest god, protect us from the great-souled serpents of sharp fangs. We, the extremely distressed ones, day by day are seeing (i.e. anticipating) fear. All men, beasts and birds will be reduced to ashes. O god, you fashioned the creation of the world; but that is being destroyed by the serpents. O grandsire, considering this, do what is proper."

Brahmā said:

22b-23a. I shall undoubtedly protect you. Go to your (respective) residences without anguish and fear.

23b-24a. Thus addressed by Brahmā, who had manifested his form, all the beings, being very much pleased, returned (home) after having praised the self-born one.

24b-25a. When the beings had left, Brahmā who was very angry, called the serpents led by Vāsuki and cursed them.

Brahmā said:

25b-27. The wicked ones are day by day eating the beings. Men and beasts, bitten by serpents, are perishing. (He said to them:) Since you are always destroying the men born of (i.e. created by) me, therefore due to my terrible wrath, you you will meet with a terrible destruction in the future Vaivasvata Manu-ages.

28-29. Similarly king Janamejaya, of the Lunar dynasty will burn you in blazing fire by (performing) serpent sacrifice; and the son of your mother's sister (viz. Garuḍa) will (also) swallow you. Thus all of you of wicked hearts will perish.

30a. I curse the thousand families (i.e. the effect of my curse will last) till only one family (of the serpents) survives.

30b-31a. When Brahmā spoke like this, the excellent serpents, trembling, fell at the feet of Brahmā and said these words to him):

31b-32. "O revered sir, O you cause of the beings, our species is crooked. O god, you have effected in us profuseness of poison, cruelty and biting. Then how do you curse us now ?"

33. Brahmā said: "Granted that I have made you of crooked hearts. Then, why say much? You (should) always eat without anxiety."

34. The serpents said: "O lord of gods, fix a rule and allot separate places (to men and us) and bring about an agreement between men and us.

35. You have given us this curse that a man (called) Janamejaya will bring about a great destruction of the serpents in a serpent-sacrifice."

Brahmā said:

36. There will be a man, best among the knowers of the Veda, by name Jaratkāru[1]. Jaratkanyā will be given to him (in marriage). A son will be born to her.

37. That brāhmaṇa will be your protector and the purifier of your family. I shall also bring about an agreement between the serpents and men.

38-39a. So listen with concentration to my order. I have given you three places of residence, viz. *Sutala*, *Vitala* and the third called *Talātala*.[2] You will go there.

39b-41. By my order, enjoy there pleasures of various kinds. Remain there till the seventh *Kāla* i.e. the *kalpa* period. Then at the beginning of the Vaivasvata the son of Kaśyapa, Suparṇa the relative of all gods, the devourer of all serpents, will be born.

42. Then the progeny of the serpents will be burnt by fire. There is no doubt that your progeny will be (burnt by fire). Those serpents who are cruel and wicked will perish. This (statement) will not be falsified.

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1. *Jaratkāru*—a great sage who married a sister of Vāsuki.
2. The seven lower regions under the earth are: *Atala*, *Vitala*, *Sutala*, *Rasātala*, *Talātala*, *Mahātala* and *Pātāla*.

43a. You should eat that being which is possessed by death and also (you should eat) a man when (he) has done harm to you.

43b-44a. Of those men, who are endowed with charms against snake-poison or spells or snares, you should be afraid. Do not entertain any other idea in your mind. Otherwise you will perish.

44b-45a. When Brahmā finished speaking thus all the serpents went to the place named Sutala. All (the serpents) lived in the lower world enjoying pleasures. They lived there comfortably.

45b-46. Thus having received a curse and a favour from Brahmā, they lived in (the lower world viz.) *Pātāla* with their hearts pleased. Again when (some) time passed, they thought like this:

47. 'There will be born a king of the Bharata race, and a descendant of Pāṇḍu who, through some (stroke of ill) luck, will destroy us.

48. How is it that the grandsire, the lord in (i.e. of) the three worlds, the creator, and the one respected by the world cursed us?

49. We have no other recourse than god Brahmā. That god stays in Vairāja, the best residence.

50. Now, that god, living in Puṣkara, is performing a sacrifice. Going (there) we shall propitiate him. Being pleased he will grant (us) a boon'.

51. Thinking thus, all the serpents, having reached the sacrificial mountain, resorted to its slope.

52. Seeing the serpents fatigued like that cool streams of water, turned towards the north, came out and delighted all.

53. O best among the Bharatas, as a result of those (streams) Nāgatīrtha was formed. Some call it Nāgakuṇḍa; others call it a river.

54-55a. The sacred place is the holiest of all and destroys (i.e. removes the effect of the) poison of serpents. Serpents do not cause any harm to any member of the family of those mortals who bathe there on the fifth day of Śrāvaṇa.

55b-56a. There is no doubt that Brahmā gives an excellent place to those men who offer *Śrāddha* to their dead ancestors in that region.

56b-59a. Realising the fear of the serpents, Brahmā again said the words which he had uttered before: "That fifth day (of Śrāvaṇa) is blessed, removes all sins and is auspicious, since the work of the emancipation of the serpents was done on that day. They befriend him who completely avoids pungent and sour (things) on this day and bathes (an image of) a cow with milk."

Bhīṣma said:

59b-60a. You (please) tell me how Śivadūtī was born and how she was installed.

Pulastya said:

60b-61a. O king, a power called Śivā, sprung up from the matted hair of Rudra, and determined to (practise) penance went to Nīlagiri. Listen to (the account of) the vow in her (honour).

61b-62a. 'Practising penance, I shall devour the entire world.' With this intention, the beautiful young woman accomplished (the vow of) the five fires.

62b-65a. When that goddess was practising excellent penance, there lived in the wealthy city called Ratnākhya in the middle of the ocean, a demon by name Ruru, who was very lustrous and to whom a boon was given by Brahmā. That lord of demons, fearful to all gods, wealthy and respected by many hundred thousands of excellent demons, was like another Namuci.[1]

65b-66. After a long time he went to the city of the regent of the quarter. He, desirous of conquering, and adorned with an army liked enmity with gods. When that great demon rose up, the water of the ocean increased with a great speed.

67-69 Possessed of many sharks, crocodiles and fish it inundated the peaks of mountains. A huge, fearful army, having in it many groups of the enemies of gods, having a variegated beauty due to various armours and weapons, consisting of excellent warriors, set out of the water of the ocean. Elephants, with demon-warriors (on their backs), with moving bells, and endowed with supremacy, and very much demonstrating their

1. *Namuci*—a demon slain by Indra.

similarity with large fish by means of their own figures, moved out.

70. Lakhs and crores of horses, tied with golden strings, resembling rohita fish, arranged in order in the water also quickly moved out with them (i.e. elephants).

71-72a. Similarly, chariots, having the speed of the Sun's chariot, with wheels and sticks and with unrent bamboos, with banners moving (on their tops), made a noise. In the same way warriors, with excellent missiles in their hands, hidden in boats and desiring to cross (the ocean in the boats), victorious in every battle and the followers of the demon shone very brightly.

72b-73a. When in the fights the gods fled, the demons particularly pursued all of them.

73b-74a. Then all groups of gods, distressed with fear and fleeing went to that excellent Nīlagiri, where the goddess herself had remained.

74b-76a. That goddess, Raudrī (i.e. sprung up from Rudra), endowed with penance, blessed one, and the excellent power of Śambhu, causing destruction, and known as the night of the destruction of the world, and having eyes like blooming lotuses, seeing the gods distressed with fear and confounded, asked them through amazement:

76b-77a. "I am not seeing any (cause of) fear for you. How is it that all gods, led by Indra, have fled away?".

The gods said:

77b-78. This Ruru, the lord of demons, of a fearful valour and surrounded by great complete army is coming. Therefore, we being distressed, have sought the resort of you, the goddess.

79. Hearing these words of gods she laughed loudly. From the mouth of her who was laughing, excellent ladies came out.

80-81. They all held nooses and goads; their breasts were stout and raised; all held tridents, all were fearful; their mouths had goads in the form of large teeth; they had put on crowns; they bit their lower lips; they frightened the mobile and the immobile with the sounds of their hissing.

82. Some had put on white garments; some had put on

variegated garments. The garments of some were dark-blue; some had a strong desire to drink blood.

83. Their faces had various forms; their dresses were of various kinds, so also their bodies. That goddess, causing absence of fear among the gods, was thus surrounded by them.

84-85a. No sooner did she say to the gods, 'O gods, do not be frightened; well-being to you', than the demon Ruru came with his complete army[1], to that excellent Nīla-parvata, in search of gods.

85b-86a. Seeing in front of them the army of gods with the goddess, the demons came there saying, 'Wait, wait'.

86b-90a. Then a great war was waged between them, when all the demons who had come to the battlefield, whose bodies were pierced with arrows, who were moving on the ground, whose staffs were broken in anger, and who were creeping (i.e. moving) like serpents, with the wounded horses, the broken chariots, the injured elephants and the foot-soldiers, with their chests pounded by the mace that came out from the heart of that Śakti (i.e. that goddess), with their heads cut off with axes and broken with pestles, with their bellies pierced with the tips of tridents, and with their necks cut off with excellent swords, fell (on the ground) in the war, except Ruru.

90b. Then seeing his army destroyed Ruru created (malignant) illusion.

91. Gods and goddesses were deluded by that (illusion) on the battlefield. Everywhere pitch-darkness prevailed due to the malignant illusion.

92. Then the goddess (i.e. Śivadūtī) struck the demon with great power. When the demon was struck by her, the darkness (caused) by the demon passed away.

93-94. When the illusion came to an end, the demon Ruru quickly entered Pātāla. There too the angry goddess, along with (other) goddesses stood before Ruru, the lord of demons, who had gone there before.

95-96a. Cutting off Ruru's head with the tips of her nails,

1. *Caturaṅga sainya*—a complete army consisting of elephants, chariots, cavalry and infantry.

and taking off his skin, she speedily went out of *Pātāla*, and again came to the Puṣkara (Tīrtha) and to the mountain (called Nīlagiri), along with the bright and multi-formed army of the maidens (created by her).

96b-98a. The gods saw with amazement the goddess holding Ruru's head and skin and remaining at the place of her penance. Then the magnanimous, hungry and bewildered goddesses (created by Śivadūtī) stood surrounding her and implored her:

98b. "O goddess, we are hungry; give us excellent food."

99. Thus addressed, she pondered over the food to be given to them. But she did not get the food though she very much thought about it.

100. Then she meditated upon the mighty Mahādeva, the lord of beings. He, the three-eyed highest soul, stood up (before her) as a result of her meditation.

101. Rudra said to that goddess: "What is the mission that you desire to tell me? O you goddess, the great creator of illusion, tell me what is in your mind."

Śivadūtī said:

102. O you god, in a goat you remain in the form of a goat. These will eat you with great respect as their desired food.

103. O lord of gods, please give them something as their food. Otherwise the mighty ones, desiring food will put me (and roast me) on an iron-spit.

104. The hungry ones may even forcibly devour me. Taking me to be like this (please) prepare (i.e. bring about) food quickly.

Rudra said:

105. O Śivadūtī, I am telling you one (incident) that took place in another (i.e. previous) yuga. My attendants destroyed Dakṣa's sacrifice (being performed) at Gaṅgādvāra.

106. There (i.e. at that time) sacrifice, being (i.e. turning himself into) a deer ran fast. He was pierced by me with an arrow and (as a result) he was sprinkled with blood (i.e. started bleeding.

107-108. Then Ajagandha sprang up. Gods gave me the (same) name (saying:) 'You yourself are Ajagandha'. I shall give (these goddesses) other food also. O you Kālarātri of great lustre and beautiful one, listen to (the name of) the food suited to these (goddesses, now) being told by me.

109-110a. Let that woman, who, while pregnant, puts on or touches the garment of another woman and especially of a man be the food of some of these (goddesses) on the earth, O you chief goddess.

110b-111. Also let them forcibly seize the child of such a lady till that child becomes a year old, and then let them remain well-pleased for many hundreds of years. Let others, who will not be worshipped, find a flaw in the lying-in chamber.

112. Also, (some goddesses) seizing new-born infants will live in houses, fields, lakes and also in gardens.

113. Those and others possessing the bodies of those women who always weep, will satisfy themselves (by eating) such women.

Śivadūtī said:

114-115. O Śaṅkara, you have given them (food) which is despised and which would inflict pain on them. You do not realize that you should give them some special food. O Śaṅkara, please do not give them food which would cause shame to them, and which would cause pain to the beings.

Rudra said:

116-117a. When, formerly, in Avanti, I (got) Skanda shaved, (that is) when the auspicious tonsure-ceremony[1] of Kumāra (i.e. Skanda) took place, the mothers, having come there, prepared unprecedented food.

117b. Groups of gods came from the world of gods to enjoy the food of (i.e. prepared by) the mothers.

118-121. At that olden time in their house best gods like Brahmā and Gandharvas, celestial nymphs, Yakṣas and Guhyakas, mountains like Meru and rivers like Gaṅgā, as well

1. *Cūḍākarman*—Ceremony of tonsure.

as all serpents, elephants, Siddhas, birds and killers of the demons, female goblins with vampires[1] and surrounded by all planets had gathered. What should I say, O goddess? All that was created here by Brahmā was given.

Śivadūtī said:

122. For these goddesses give me food which is inaccessible in heaven, which is oily, mixed with jaggery, tasty and well-cooked and which is intended for them, and which is not enjoyed by anyone else before, O great god.

123. Thus addressed Maheśvara, the god of gods, told them in the vicinity of Pārvatī about their food:

124. "I have accomplished the food prepared in many ways. All that is exhausted. And no other (kind of food) is seen here.

125. Tell me what I should today give to you who have come (to me). I have especially to give something quite new.

126-127. I shall give you as food which has never been tasted before by anyone. Below my navel are these two circular long and fruit-like testicles. Even with this food you will have great satisfaction."[1]

128. Receiving that great favour all the goddesses saluted Śiva. Śarva said these words to them:

129-130. "The wealth, beasts, sons, wives and houses etc. of those who perform auspicious deeds without laughing, will be given to you by me; and also whatever else is in your mind. Those who by laughing have long teeth (i.e. show their teeth) (will) become poor.

131. Therefore, one who is wise, should not indulge in censuring or laughing (at others). In this world you will be known as mothers.

132-133a. The lineage of those men, who, along with their relatives and kinsmen, prepare (articles from) a lotus, grams, and also cakes and sorts of bread with (i.e. having the shape of) testicles, as an offering, is not cut off.

133b-134. A man who has no son, gets a son; he, who desires

1. *Vetāla*—a kind of ghost—particularly a ghost occupying a dead body.

wealth, obtains it; he, being handsome, lucky, enjoyer, well-versed in all sciences, is honoured in Brahmā's world with (i.e. being taken in) a vehicle to which swans are yoked.

135. O Śivadūtī, thus I have given them food. Does it bring shame to you? Please listen to what I said:

136-142. Be victorious, O goddess, Cāmuṇḍā; victory to you who snatch away beings. Victory to you who are omnipresent; O goddess Kālarātri, salutation to you. O you (goddess) endowed with the universal form, O you Virūpākṣī (of deformed eyes), O you Trilocanā, O you Bhīmarūpā (i.e. of a terrible form), O Śivā, Vidyā, Mahāmāyā, Mahodarā, Manojayā, Manodurgā, Bhīṃākṣī, Kṣubhitakṣayā, Mahāmārī, Vicitrāṅgī, O you to whom singing and dancing are dear, O you auspicious one, O Vikarālī, Mahākāli, Kālikā, Pāpahāriṇī, Pāśahastā, Daṇḍahastā, Bhīmahastā, Bhayānakā, Cāmuṇḍā, Jvalamānāsyā, Tīkṣṇadaṃṣṭrā, Mahābalā, Śivayānapriyā, Devi, Pretāsanagatā, Śivā, Bhīmākṣī, Bhīṣaṇā, O you goddess, Sarvabhūtabhayaṅkarī, Karālī, Vikarālī, Mahākālī, Karālinī, Kālī, Karālavikrāntā, Kālarātri, salutation to you. O you goddes, salutation to you who hold all weapons and who are saluted by all gods.

143. Śivadūtī, who was thus praised by Parameṣṭhin Rudra, the great goddess was pleased and said these words:

144a. "O lord of gods, ask for a boon which you have in your mind."

Rudra said:

144b. O goddess of a beautiful face, being present everywhere grant boons to those men who praise you with this eulogy.

145-146a. May he, who climbing up this mountain, worships you with devotion, have sons, grandsons and prosperity.

146b-147a. He, who hears this eulogy rising from (i.e. about) the goddess, becomes free from all sins, may obtain (i.e. obtains) the highest bliss.

147b-148. If a king, who has lost his kingdom, being controlled and pure, (praises) while observing a fast, (the goddess)

on the ninth, or eighth or fourteenth (day of a month), he regains his kingdom, free from enemies, after a year.

149-151a. This power endowed with knowledge is called Śivadūtī. O king, he, who listens to this (eulogy) with great devotion, being free from all sins, would obtain the highest salvation. He, who, after having bathed in the water of the Puṣkara (Tīrtha), recites this (eulogy), gets all this fruit, and is honoured in the world of Brahmā.

151b-152a. That house, in which a written (copy) of this (eulogy) is kept, has no fear of terrible fire or fear due to thieves etc.

152b-154. A wise man, who devoutly worships this remaining in a book-form, has everything desired by him—(even) the three worlds with the mobile and the immobile. Many sons are born (i.e. he gets many sons, and also he gets) wealth, grains, and excellent ladies; and also quickly gets gems, horses, elephants and servants. All this will certainly take place in the house in which this is kept in a manuscript-form.

CHAPTER THIRTYTWO

Descent of a Holy Place

Bhīṣma said:

1. O you highly intelligent one, tell me, as a result of which deeds the condition of an evil spirit is produced (i.e. as a result of which one turns into an evil spirit after death); and also (tell me) by (doing which) deeds one is freed from here (i.e. this condition of evil spirit).

Pulastya said:

2. O best king, I shall entirely tell you all this, hearing which you will not be deluded.

3. I shall tell you by which (deeds) one is reduced to the condition of a spirit, and by (doing which deeds) one is freed

from it; (I shall also tell you how) one reaches a terrible hell which is insuperable even to gods.

4. Men who have been reduced to the state of an evil spirit are emancipated by conversation with the good, and by (listening to) accounts of holy places.

5-6. O Bhīṣma, it is learnt that in olden times there was a brāhmaṇa, named Pṛthu, who had fulfilled his vow, who was well-known everywhere, who was always content, who was devoted to the study of sacred texts in his house, who always engaged in the practice of yoga (deep and abstract meditation) and who was a knower of yoga. He passed his time in muttering prayers and performing sacrifices.

7. He was endowed with forgiveness and kindness and with forbearance, and was a knower of truth. He had put his mind in (i.e. practised) harmlessness, and also he was steady in gentleness (i.e. he was gentle).

8. He was devoted to self-restraint and penance and meditation; he was engaged in (performing) rites (in honour) of the dead ancestors and in rites enjoined by the Vedas.

9. He entertained fear of the other world; he was given to truthful speech; he was devoted to (speaking) sweet words and to honouring guests.

10. He was engaged in performing sacrifices and doing acts of charity[1]; he avoided the pairs (of pleasure, pain etc.); he performed his duties; and busied himself in the study of sacred texts.

11. Thus many years passed when the brāhmaṇa, residing in his house, performed acts like these with a desire to conquer (i.e. to go beyond) the worldly existence.

12. He made up his mind to visit holy places: 'I shall make my body wet with the auspicious water of the sacred places.'

13. At the time of sun-rise, he, having bathed in the Puṣkara (Tīrtha) and become pure, and muttered prayers and having saluted (the deities), resorted to the path (i.e. walked ahead).

14. In a lonely forest, full of thorny trees and void of birds, he saw in front of him five very fearful men.

1. *Iṣṭāpūrta*—performing sacrifices and digging wells and doing other acts of charity.

15. Seeing the deformed, very terrible men of a wicked appearance he, with his heart slightly frightened, remained still.

16. He, of a sweet tongue, then mustered courage and casting off his fear asked them (in sweet words): "Who are you and what makes you deformed ?

17. Or which deed did you perform by (i.e. as a result of) which you got this deformity? How are you like this? Which way are all of you setting on (i.e. where are you going)?"

The evil spirits said:

18. We are always hungry and thirsty, and are enveloped by great grief. We all have lost our understanding, our intellect and have become confounded.

19. We are unable to recognize a direction or an intermediate direction, nor are we able to recognize the sky, or the earth or heaven.

20. But it would be (i.e. it is) a pleasure that we have told all (this) grief (of ours to you). Now it seems to be the morning that the sun is seen rising.

21. I am Paryuṣita by name. (This) other one is Sūcīmukha. (This is) Śīghraga. (This is) Rohaka and this fifth one is Lekhaka.

The brāhmaṇa said:

22. How is it possible that those, who have turned into evil spirits as a result of their deeds have names? For what reason did you have (these) names?

The evil spirits said:

23. I always eat (i.e. ate) dainty food; and would give stale food to a brāhmaṇa. For this reason my name is Paryuṣita.

24. This one pierced many brāhmaṇas desiring food etc.; for that reason he is regarded as having the name (i.e. he is named as) Sūcīmukha.

25. O best brāhmaṇa, I am (called) Śīghraga for the reason that when solicited by a hungry brāhmaṇa I moved (away) quickly.

26. This one, through fear of (being requested by) a brāhmaṇa (to give him food), always ate delicious food on the top of

the house (to avoid the brāhmaṇa) of whom he was afraid. So he is called Rohaka.

27. This one is called Lekhaka, the most sinful amongst us, who always remained silent, scratching on the ground, when solicited (by someone for something).

28. Lekhaka walks with (great) difficulty. Rohaka has his head hung down. Śīgharga has become lame. Sūcīmukha has become (like) a needle.

29. Paryuṣita's neck is long and he is called pot-bellied. As a result of this sin his scrotum and his lips are protruding.

30. Thus I have told you everything about our mode of life and its cause. If you have a strong desire, then ask (further questions). When (thus) asked we shall state (further).

The brāhmaṇa said:

31. All the beings that live on the earth, depend upon food. I desire to hear the truth about your food.

The evil spirits said:

32. O brāhmaṇa, listen to (the description) of our food condemned by all beings, hearing which you will again and again censure us.

33. The evil spirits enjoy in those houses where purity is ignored (i.e. which are impure) due to phlegm, urine, feces and the dirt of the bodies of women.

34. The evil spirits enjoy there (i.e. in those places) where the remnants of food are burnt or scattered or thrown out by ladies or which are censured due to fith.

35. The evil spirits enjoy there (i.e. in those houses) where there is no sense of shame in the hearts (of the residents), in which no sacrifices are performed, and which are void of vows.

36. The evil spirits enjoy in those houses where the elders are not respected, and which are dominated by ladies, and (the inmates of) which are overpowered by anger and greed.

37. O dear, I am ashamed of telling you about my food. It is not possible even to tell you still further.

38. O you of a firm vow, I am asking you about (i.e. as to how to bring about) the cessation of this condition of an evil

spirit. O you whose wealth is penance, tell me how (a man) does not become an evil spirit.

The brāhmaṇa said:

39. A man does not become an evil spirit if he always performs vows lasting for a day or two days or *Kṛcchra Cāndrāyaṇa* and other vows.

40. One who, full of compassion for beings, serves (i.e. worships) three, five or one fire everyday does not become an evil spirit.

41. One who looks equally upon honour and dishonour, upon gold and a clod of earth, and upon friend and foe, does not become an evil spirit.

42. One who is always engaged in worshipping deities, guests and preceptors and also in worshipping his dead ancestors, does not become an evil spirit.

43. One who, with faith, offers a *śrāddha* on the fourth day of a month which falls on a Tuesday in the bright half of a month, does not become an evil spirit.

44. One who has conquered his anger and doubt and is free from desire and attachment, is given to forgiveness and charity, does not become an evil spirit.

45. One, who salutes cows, brāhmaṇas, sacred places, mountains and rivers, and also gods, does not become an evil spirit.

The evil spirits said:

46. O highly intelligent sage, we have heard about various duties. Being distressed we are asking you. Tell us (about that) by (doing) which a man becomes an evil spirit.

The brāhmaṇa said:

47. If a man, especially a brāhmaṇa, dies having eaten Śūdra's food, (with the food) lying in his belly, he becomes an evil spirit.

48. He, who abandons his mother, father or brothers, or his sister or his son in whom no fault is seen, becomes an evil spirit.

49. A man who performs sacrifices for those for whom no

sacrifice should be performed, or who does not perform sacrifices for those for whom they should be performed, or who is engaged in serving the Śūdras, becomes an evil spirit.

50. A man who takes away a deposit (kept with him), or harms his friends, or is always engaged in cooking for a Śūdra, or is a betrayer of trust (i.e. deceives a person who trusts him), becomes an evil spirit.

51. A man who kills a brāhmaṇa or a cow, who is a thief, or who drinks liquor, or who violates his teacher's bed (i.e. his teacher's wife), who abducts a virgin or misappropriates a land, becomes an evil spirit.

52. He who, having received a gift in common, conceals it (for himself), or he who is attached to atheism, is born as an evil spirit.

53. When the best brāhmaṇa was speaking like this, there was (produced) a sound of kettle-drums in the sky and a shower of thousands of flowers discharged by gods fell on the earth.

54. Due to the talk of the brāhmaṇa and his telling about virtue many aeroplanes of the evil spirits came (there) from all sides.

55. Therefore, O Gaṅgāsuta (i.e. son of Gaṅgā), if you want bliss, then being vigilant, make every effort to converse with the good.

56. In the family of him who recites for a lakh of times this account of the five evil spirits—which is the ornament of all virtue—no one is born as an evil spirit.

57. He, who, endowed with devotion, repeatedly listens to it with great faith, is not born as an evil spirit.

Bhīṣma said:

58. Why is Puṣkara (Tīrtha) said to be (situated) in the sky? How is it that the sages, given to virtue, have it here (i.e. on the earth)?

59. Tell me, who am asking through curiosity, all that as to who secures it and (tell me) how it gives fruit when secured?.

Pulastya said:

60. O king, a crore of sages, living in the southern part came to Puṣkara to bathe; but Puṣkara went up to the sky.

61. All the sages, knowing this, absorbed in suspending the breath, remained there for twelve years, meditating upon the highest Brahman.

62. Brahmā, great sages, gods with Indra came there. The (great) sages, concealing themselves, told the very difficult restraints:

63. "O brāhmaṇas, invoke Puṣkara with a prayer. It will come near you by your reciting (i.e. if you recite) the three *ṛks* (beginning with) *Āpohiṣṭha.*

64. It will give you fruit by your muttering the expiatory prayer".[1] At the end of the words (uttered by the sages) all brāhmaṇas did like that (i.e. as they were told).

65-66. The brāhmaṇas, who did like that according to the instruction, obtained religious virtue. The brāhmaṇas living in the south and north censured in the codes of laws and other brāhmaṇas dwelling in mountains do not deserve an invitation to a *śrāddha.* O king, for this reason, it (i.e. Puṣkara) remained in the sky only.

67. O king, Puṣkara gives purity (to a person) by bathing (in it) on the full moon day of Kārtika. It gives religious merit to all including even Brahmā.

68. O king, (persons of) all castes who come there to obtain religious merit become equal to brāhmaṇas (even) without (the recitation of) a prayer.

69. The day on which the Moon is in the lunar mansion viz. Kṛttikā on the full moon day of Kārtika, should be regarded as important, and is good for (taking) a bath and (giving in) charity.

70. When on this day the Moon is in the lunar mansion called Bharaṇī that (day) also is declared to be very auspicious by the ascetics.

71. That full moon day of Kārtika on which the Moon enters the mansion called Rohiṇi, that day, O king, is said to be *Mahākārtikī*; it is difficult to be had even by gods.

72. Brahmā himself has declared these three lunar mansions (to be auspicious) when they fall on Sundays or Thursdays or Mondays.

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1. *Aghamarṣaṇa*—a prayer repeated by brāhmaṇas: Ṛgveda X.190.

73. He, who takes a bath (on one of these days in Puṣkara), obtains greater religious merit than (by performing) an *Aśvamedha* sacrifice. Gifts (given on one of these days) and also offering of libations to the manes (made on one of these days) become inexhaustible.

74. That combination when the Sun is in the Viśākhā and the Moon in the Kṛttikā is called Puṣkara and very difficult to be had at the Puṣkaras.

75. Those, who take bath at Puṣkara, which has come down (to the earth) from the sky, which is auspicious and which is sacred to the grandsire (i.e. Brahmā), obtain worlds of prosperity.

76. O great king, I have told you the truth that these people will not long for any other religious merit done or undone.

77. It is said to be (the best) holy place of all holy places here on the earth. O king, no holy place is said to be superior to this.

78. Especially on the full moon day of Kārtika that auspicious Sarasvatī that removes sins has arrived (here) from that Udumbara forest.

79-80a. She has filled up (with her water) the holy place resorted to by sages. Not far from it shines the mountain-peak called Nīlāñjanacaya and dark- blue in colour like a grass-plot.

80b-81. Due to her the peak appears to be the Puṣkara high up in the sky full of lofty multitude of clouds in the rainy season. It was full of the fragrance of *Kadamba* flowers and decorated with *Kuṭaja* and *Arjuna* flowers.

82-83. It remained there as it were to go up to the path of the Sun. The peak shines (i.e. shone) with beautiful coconuts on all sides. The coconuts were round like the glossy round breasts of ladies full of horripilation. It was adorned all round with the humming swarms of bees.

84-85. It was charming with the notes of cuckoos and full of the notes ofpeacocks. This auspicious river, having auspicious water, the daughter of Brahmā and very beautiful has risen on that charming peak; and from that cluster of bamboos that very great river has flowed towards the north.

86-87a. Not flowing far away from that place she again flows towards the west. Thereafter that goddess, who was pleased,

having given up her concealment, stays manifest due to her compassion for beings.

87b-88a. At Puṣkara Brahmā has given her, having five streams (five names viz.) Kanakā, Suprabhā, Nandā[1], Prācī and Sarasvatī.

88b-89. On her bank there are very charming holy places and temples, which have been resorted to by sages and Siddhas from every side. In all these (sacred places etc.) the cause of religious merit is Sarasvatī.

90. Gift of gold, dwelling or land made at these holy places by men who have bathed (i.e. after having bathed) causes great prosperity and generates inexhaustible fruit.

91. The best sages declare that the gift of grains is excellent, and also the gift of oil. That which is given by men at the holy places is said to be superior.

92. A woman or a man, who, being restrained and having fixed her or his mind on the holy places would fast unto death with perseverance, enjoys fruit at Brahmā's residence as much as he desires.

93. All those—the immobile and the mobile—who die in her vicinity as a result of the exhaustion of their deeds, get the excellent fruit of a sacrifice which is difficult to obtain.

94. Therefore, men with all their heart should, with great effort, resort to the great river Sarasvatī that gives a charming fruit, gives the reward of religious merit to those whose minds are afflicted with the grief of birth etc.

95. Those who always drink that sacred water there, are not men but gods dwelling here on the earth.

96. That fruit which the brāhmaṇas get by (performing) sacrifices, (making) gifts, is obtained even by śūdras born according to their innate nature by taking a bath here.

97. Even great sinners, by the sight of Puṣkara, being free from sins, go to heaven after they cast their body.

98. By observing a fast at Puṣkara a man quickly and with little effort obtains that fruit which is the fruit of a fire-sacrifice.

99. He, who, in the month of Māgha, offers, with devotion

1. The reason why she is called Nandā is given in Chapter 18 above.

and according to his capacity, sesamum to a virtuous brāhmaṇa, would live in the house of Viṣṇu.

100. That man also, who observes a fast there, bathes and eats the five products of a cow, would obtain (i.e. go to) heaven after death.

101. Even the thieves who live in its vicinity go to heaven due to its power. There is no doubt about it.

102-103. Also men following the occupation of śūdras, who, by fasting for three nights, give money to brāhmaṇas, being endowed with the power due to pious utterances, and being immortal and having four arms, get into a vehicle having a lotus-seat and obtain union with Brahman and are not reborn.

104. Gaṅgodbheda is the place where Gaṅgā came to see and appease Sarasvatī, the best river, rising from the sky.

105-106a. He, who, having gone there, has drunk a cavity-ful pure water (of Gaṅgā) resorted to by gods and Siddhas and also the pure water of Sarasvatī, worshipped by groups of Vidyādharas, attains to that highest (Brahman).

106b-107a. Looking in the east, Sarasvatī said: "O friend Gaṅgā, you have left me alone. Where are you going? I am friendless."

107b-108a. Gaṅgā, finding her to be weeping and distressed with grief, came there from the eastern region to see her of afflicted mind.

108b-111a. Seeing the highly virtuous one and having embraced the distressed one, and having wiped her eyes Gaṅgā said these words at that time: "O you glorious one, do not weep. O friend, you have done, for the gods, a difficult task, which none else can do. For this reason, O you highly virtuous one, gods have come to see you. Worship them with words and with mental and physical acts."

111b-112a. Sarasvatī, Brahmā's daughter, having duly worshipped the best gods, got united with (i.e. mixed with) her friend.

112b-114a. The confluence of the two between the Jyeṣṭha and the Madhyama Puṣkara is well-known in the world. Brahmā's daughter (i.e. Sarasvatī then flowed) towards the west

and Gaṅgā towards the north. Then all the gods who had come to Puṣkara, realising the difficult task (she had done) praised her:

114b-115. "You are intellect; you are thought; you are Lakṣmī (i.e. prosperity): you are knowledge; you are faith; you are highest devotion; you are intellect; you are retentive faculty; you are love; you are forbearance; you are success; you are libation offered to dead ancestors; you are oblation offered to gods; you are pure thought.

116. You are twilight, night, lustre, prosperity, retentive faculty, and faith. You are sacrificial lore, great knowledge, secret knowledge and bright.

117. You are said to be metaphysics, agriculture, and judicature. O you of auspicious water, salutation to you who go to the ocean.

118a. Salutation to you who liberate (persons) from sins; salutation to you, O goddess dear to the world".

118b-119. Thus the divine goddess was praised by (the gods) intent upon securing their own interest. Thus that goddess Sarasvatī, full of all holy places, remained there with all gods, facing the east.

120. She is to be known as Prācī—these are the words of Brahmā. There is a place named Śuddhavaṭa, said to (be sacred) to the grandsire (i.e. Brahmā).

121. Even those, who are great sinners, becoming pure merely by seeing it, obtain the pleasures of the happy persons, in the vicinity of Brahmā.

122. Those who observe there a fast unto death, being immortal and having no fear from anywhere, go to heaven in Brahmā's vehicle.

123. Those who have even given very little to the knowers of Brahman—to those whose thoughts are fixed on the supreme spirit—have given a hundred existences (are not to be born for at least a hundred existences).

124. Those men who perform there the purificatory rite called *Khaṇḍasphuṭita*[1], reach the world of Brahmā and are always happy there.

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1. *Khaṇḍasphuṭitasaṁskāra*—repairing of dilapidations.

125. The fruit of the worship offered, or prayers muttered or sacrifice performed here, which is obtained by men whose minds are engrossed in devotion to Brahman, is infinite.

126. A person offering a lamp there, gets intellectual vision and becomes one with the supreme soul. A person, by offering incense (there) obtains the place resorted to by Brahmā.

127. Or what is the use of talking much? Whatever is offered at the confluence (of Gaṅgā and Sarasvatī) is said to give infinite fruit to a person alive or dead.

128-129a. An unending fruit accrues by taking a bath or muttering prayers or performing a sacrifice there. Having come to that place Rāma offered a *piṇḍa* and a *śrāddha* to Daśaratha as directed by that (sage) Mārkaṇḍeya.

129b-130a. There is a well with four corners. All men who offer *piṇḍas* there go to heaven (borne) in a car to which swans are yoked.

130b-131. Brahmā, the best among those well-versed in (performing) sacrifices, performed at that well a sacrifice in honour of manes in which excellent gifts were given. Vasus should be known as the manes and Rudras as the grandsires.

132. Similarly Ādityas are mentioned as their great grandsires. (All these) of the three categories were called and addressed by Brahmā:

133a. "Always remaining here you should accept the offering of *piṇḍas* etc."

133b-134. Since what is done for (i.e. offered to) manes for their maintenance would give unending fruit, the manes and the grandsires also are pleased with them. By the libation they are satisfied and by the offering of *piṇḍas* they obtain (i.e. go to) heaven.

135. Therefore leaving everything (else) (a man) should offer *piṇḍas* at Prācīna. A son by offering (*piṇḍas*) should please all his manes.

136. It is preferred and valued by Prācīneśvara, is called the Āditīrtha (i.e. the best sacred place) and brings about salvation even by (merely) being seen.

137. A person merely by touching the water there becomes free from the bondage of birth (and death); by bathing in it he ever becomes the follower of Brahman.

138. A man who having bathed at Āditīrtha, gives even little food, would generally obtain (i.e. go to) heaven.

139. A man, who, after having bathed there, would offer money with a dish consisting of sesamum and rice and with gold, being happy, enjoys in heaven.

140. Prācī Sarasvatī resides there; what else do men seek? The fruit of a bath in her (water) leads to satisfaction, and is of the nature of (the fruit of) penance, sacrifice etc.

141. Those men who drink the auspicious (water of) goddess Prācī Sarasvatī are not men. They should be known as gods. So said sage Mārkaṇḍeya.

142. After having reached river Sarasvatī, there is no (strict) rule about bath. (A person can have it) after having eaten food or without having eaten food, or by day or at night.

143. That sacred place, viz. Prācīna is said to be best of all. It is said to destroy the sins of beings, and to be give religious virtue.

144. Again, those devout persons, who having bathed there, worship Janārdana according to their capacity, go to heaven.

145. Viṣṇu is the best among gods. So that place where he resorted to Sarasvatī is a great holy place—so said the son of Brahmā.

146. Therefore (i.e. because Viṣṇu resorted to that place), Sarasvatī, looking upon it as a great and very glorious sacred place, remained there waiting for Mandākinī (i.e. Gaṅgā).

147-148a. The son of Brahmā said, that sacred place is the best of all sacred places; gods praised Sarasvatī that remained there, where they obtained religious merit equal to (that obtained by resorting to) Gaṅgā.

148b-149. Knowing her to be of a melancholy face and of a distressed mind, Brahmā created her beautiful friend of spotless eyes.

150-151a. Viṣṇu also created Lakṣmī of eyes like lotuses. Śiva (called) Nīlakaṇṭha, Vṛṣadhvaja, Vajrapāṇi, who was the lord of lords, created Sarasvatī's friend, viz. Vajriṇī, having the lustre of an excellent doe.

151b-153a. That great river, that divine beauty, being seen by her friends and being very much delighted started to pro-

ceed by the command of gods. Then that Sarasvatī, regarded as the best of all those (friends), turning towards the east, was eager to proceed.

153b-154. Even those beasts who drink the water of Prācī Sarasvatī go to heaven as the best brāhmaṇas (go to heaven) by (performing) sacrifices. Prācī Sarasvatī at this place should be looked upon as the desire-yielding gem.

155-156. Like it this great river has become the fulfiller of desires. Having seen (i.e. flowed towards) the southern direction she has gone to the west. She said to Gaṅgā: "Go to the eastern region; forget me not; O goddess, go as you had come."

CHAPTER THIRTYTHREE

Rāma's Visit to Mārkaṇḍeya's Hermitage

Bhīṣma said:

1. O sage, how was Rāma enlightened here by Mārkaṇḍeya? How did they meet? When did they meet?

2. Whose son was Mārkaṇḍeya? How was the one of great penance born? O great sage, tell me the exact explanation of his name.

Pulastya said:

3. I shall tell you about the birth of Mārkaṇḍeya. In the old Kalpa there was a well-known sage by name Mṛkaṇḍu.

4. The illustrious (sage), the son of Bhṛgu, practised penance with his wife. When he was living in a forest, a son was born to him.

5. That boy, superior in virtues, became five years old. At that time a sage saw the boy roaming about in the courtyard.

6. Remaining there for a pretty long time, he knew the future (events in the life of the boy). He was asked by the boy's father: "What is the spanof the life of my son?

7. Calculate and tell me (the number of) years (of the

span of his life—whether they are) few or many." Thus addressed by Mṛkaṇḍu, the wise sage spoke:

8. "'O best sage, the Creator has determined (the span of) your son's life to be six months. Do not grieve. I have told you the truth."

9. The father, having heard what the sage had said, then performed the thread-ceremony of the boy.

10. And the father said (to the son): "O son, salute the sages." Thus told by the father, he took delight in saluting people.

11. He did not care for the (high) caste or the absence of it (in the case of persons whom he saluted since) he saluted (persons belonging to) all castes. (In this way) five years and twentyfive days rolled by.

12. There were going seven sages along the path. The boy saw them, and he saluted them all.

13. The boy having a staff and wearing a *muñjā*-girdle was addressed by them: "Live long". Having spoken thus, they observed (that) the boy (would) be short-lived.

14. O king, knowing that his life would be just five days (more), they were frightened. Taking the boy, they went near Brahmā.

15. And, O king, leaving (i.e. placing) him there, they saluted the grandsire. They gave Brahmā information about (i.e. told Brahmā the account of) the boy. Then he saluted Brahmā.

16. In the presence of the sages, Brahmā said to the boy: "Live long". Then all the sages. having heard those words from the grandsire, were pleased.

17. The grandsire, seeing the sages, was amazed and said (to them): "Tell me for what purpose this boy has come to me and also tell me who is."

18. Then, O king, the sages told him everything. "This is the son of Mṛkaṇḍu. His life is short. Make him long-lived.

19. The sage (Mṛkaṇḍu) tied a (*muñjā*-) girdle (round) his (waist), gave him whose life was short a sacred thread and a staff (i.e. the sage Mṛkaṇḍu performed his thread-ceremony) and advised him:

20. 'O boy, salute every person whom you see going about on the earth'. The father said these words to him.

21. O grandsire, we, who were going on a pilgrimage, saw, by chance, this boy disposed to saluting (everyone he saw).

22. We said to him: O son, live long. How will our words along with (words uttered by) you come true?"

23. Thus addressed by them, Brahmā, the grandsire of the worlds (said): "This land stands fearless due to true words (being spoken on it)".

Brahmā said:

24. This boy, Mārkaṇḍeya, will have the (span of) life as I (shall have). (This) best sage is commended by me (to be present) at the beginning as well as at the end of a *Kalpa*.

25-26. Thus the sages having got the boy made safe by the grandsire, sent him to the earth, and proceeded with their pilgrimage. Mārkaṇḍeya went home. When they had left, he said to his father:

27. "Sages, teachers of the Vedas, had taken me to Brahmā's world. Having made me a long-lived person (i.e. granting me a long life) and having given me boons, they sent me (home).

28-29. (They gave me) this and other things. The cause of your anxiety has (now) gone. I shall be present continuously at the beginning and also at the end of a Kalpa, as a result of the favour of Brahmā, the creator of the worlds and the father (of all). Being eager I shall (now) go to Puṣkara to practise penance.

30-31. There I shall wait upon the grandsire, the lord of gods. I shall please Brahmā, who fulfils all desires, who destroys all enemies, who gives all pleasures, who is the highest object of Indra and others and who is the grandsire of all the worlds."

32-33a. Having heard the words of Mārkaṇḍeya, the best sage Mṛkaṇḍu was extremely pleased. Being relaxed in a moment, and mustering courage with a good (i.e. strong) mind, he said these words:

33b-34a. "Today my existence is fruitful and my life has proved to be well-lived, since I have seen the grandsire, the creator of all worlds.

34b. With you as my son, upholding (i.e. continuing my) family, I am having an heir.

35. Go and see the lord of gods, the grandsire, living at Puṣkara. When that lord of the worlds is seen (by a man) neither old age nor death (comes to him).

36. Men obtain pleasures, and also prosperity and inexhaustible penance. There are three white peaks and three streams.

37. Similarly there are three (holy places called) Puṣkara. We do not know the reason (for this number three): There is Kanīyāṁsa (Puṣkara), (there is) Madhyama (Puṣkara) and there is Jyeṣṭha (Puṣkara).

38-39. There are also the three white streams called Śṛṅga. The three viz. Brahmā, Viṣṇu and Rudra are always present in the vicinity of the (three) Puṣkaras. O great king, there is no other place more auspicious than these. The water there is free from dust, is pure, and is well-known in the three worlds.

40-41a. The blessed (alone) see Puṣkara, the path to Brahmā's world. (The fruit that) one, who maintains the sacred fires for full one hundred years, obtains, is equal (to the fruit that one would get) by giving at Puṣkara on (just) one full moon day of Kārtika.

41b-42. O boy, you have, without effort, accomplished that which I could not do, or what I could not accomplish by means of deeds (i.e. rites), viz. you have conquered death that takes away everyone. There you saw that Brahmā, the lord of gods and the grandsire of all the worlds.

43. There is no other mortal on the earth who can be compared to you, who, being just five years old, have pleased me.

44. As a result of my boon you will obtain the resemblance of a long-lived one (i.e. you will live a very long life); there is no doubt about it; for such is my blessing.

45-47a. All they (i.e. all people will) say to you: 'Go to the worlds liked by you.'" A hermitage was (then) set up by Mṛkaṇḍu's son, who had thus obtained (his father's) favour. It is (called) Mārkaṇḍeya's Hermitage. One would get the fruit of *Vājapeya* (-sacrifice) by bathing there and by (thus) purifying

(oneself). A man (who bathes there) becomes purified from all his sins and lives a long life.

Pulastya said:

47b-49a. Similarly I shall narrate to you another old historical account as to how Rāma brought about the sacred place, viz. Puṣkara. Rāma, having come from Citrakūṭa with Sītā and Lakṣmaṇa, to Atri's hermitage, asked the best sage.

Rāma said:

49b-50. O revered saint of a good vow, tell me which are the auspicious sacred places or which is the sacred place, going where, a man is not separated from his relatives?

51. I am being tormented by the three, viz. this residence in the forest, the death of King (Daśaratha) and the separation from Bharata.

52. The best brāhmaṇa (i.e. Atri), having heard the words uttered by Rāma, and having thought for a very long time, said these words:

Atri said:

53. O you here, the perpetuator of the Raghu-family, you have asked well. My father has fashioned the well-known sacred place, viz. Puṣkara.

54. (He has also fashioned) the two well-known mountains Maryādā and Yajña. Between them there are three wells (called) Jyeṣṭha, Madhyama and Kaniṣṭhaka.

55. Go to them and gratify Daśaratha by offering him a piṇḍa. It is the best among the holy places and the best place of pilgrimage.

56. O you, perpetuator of the Raghu-family, there is a well, containing good water, called Aviyogā. O you descendant of Raghu, there is also another well containing good water called Saubhāgya-kūpa.

57. If piṇḍas are offered into these (wells), the manes obtain salvation till the time of the destruction of beings. This (is what) the grandsire said.

58. O Rāghava, go there; and come back again.

Saying 'All right' Rāma too decided to go (there).

59. Having approached Ṛkṣavān and Vidiśā city, and having crossed (the river) Carmaṇvatī, he reached Yajña-parvata.

60. Having crossed it speedily, he arrived at the Madhyama Puṣkara. He fully gratified the manes and gods with (libation of) water.

61. After Rāma had finished his bath, he, the intelligent one, saw the best sage, viz. Mārkaṇḍa, arriving (there) with his disciples.

62. Having gone facing (i.e. to) him, and having respectfully saluted him he asked him: "O lord, in which direction is the well called Aviyogadā (i.e. that brings about union)?

63. I am Daśaratha's son, known by people by the name Rāma. By Atri's instruction I have come here to see that Saubhāgya-vāpī.

64. May the revered one tell me about the place and the two wells." Thus addressed by Rāma, Mārkaṇḍa replied:

Mārkaṇḍeya said:

65. Well, O Rāghava, well-being to you; you have done a meritorious deed, since, now, while on a pilgrimage to sacred places, you have come here.

66-67a. Come, come along, see that Aviyogadā vāpī (i.e. the well bringing about union). Here union with all (one's kinsmen)—residing in the other or this world and living or dead—takes place.

67b-68. O king, at that time, Rāma, the elder brother of Lakṣmaṇa, having heard these words of the best sage, remembered king Daśaratha, Bharata with Śatrughna, and other citizens also.

69-70a. When he was thinking like this, the evening-time came on. Rāma, having offered the evening prayer with the sages, slept there that night with his brother and wife.

70b-71a. At the end of the night and after his sleep was over Rāma verily remained in Ayodhyā with his father, mother and others.

71b-72. When his auspicious marriage took place, he was seated there along with his wife and many relatives and was surrounded by sages. Lakṣmaṇa also saw him exactly like that i.e. along with Sītā.

73. In the morning he told all that to the sages. The sages also said: "O best among the Raghus, it is true.

74. *Śrādāha* is said to be essential on having the sight of the dead. The manes have a longing for prosperity and they desire food.

75-76. O Rāghava, they appear before a devout person in (his) dream. O Rāghava, surely for fourteen years you will not have separation from your brother, father and Bharata. O hero, perform a *Śrāddha* (in honour) of King Daśaratha.

77-78. All these sages, your devotees, are impatiently waiting for the exact moment (i.e. for the invitation). Six best brāhmaṇas are present at the *Śrāddha*: I myself (i.e. Mārkaṇḍeya), Jamadagni, Bhāradvāja, Lomaśa, Devarāta and Śamīka. O mighty one, fetch the requisites.

79. The chief (things are): *Iṅgudi*, an oil-cake with *badaras* and *āmalakas*; ripe coconuts, roots of various kinds.

80. O you of a good vow, satisfy the brāhmaṇas with musk, and flesh and various kinds of grains, and by offering a *śrāddha*.

81. He, who, being restrained and having come to the Puṣkara-forest, and having controlled his diet, satisfies his manes (with a *śrāddha*), would get the fruit of a horse-sacrifice.

82. O Rāma, we are (now) going to Jyeṣṭha Puṣkara to have a bath (there)." O king, speaking thus to Rāma all the sages went (to Jyeṣṭha Puṣkara).

83-84. Rāma said to Lakṣmaṇa: "Bring me a deer fit for a sacrifice. Also bring a hare with bright eyes, black vegetable, *jambīras*, and various important roots, as well as ripe *kapitthas* and whichever other fruits (you can get) at (i.e. for) the *Śrāddha*.

85. This should be (done) quickly, O Lakṣmaṇa." Lakṣmaṇa did all that according to the instruction of Rāma.

86. Having brought *badaras*, *iṅgudis*, vegetables and various roots, Rāma made a great heap of them.

87. Having cooked and made ready (the food), Jānakī

reported to Rāma. Rāma bathed in the Yoga-vāpī and looked after the sages.

88. All the sages that were invited by Rāma arrived when the sun moved on from the mid-day and when it was eighth *muhūrta*[1] of the day.

89-90a. Janaka's daughter, Vaidehī) (i.e. Śītā), having seen the sages that arrived there, being abashed, left Rāma's vicinity and with her eyes blooming with amazement, and reflecting and trembling, she remained somewhere else.

90b. The brāhmaṇas, who had come there at the time of the *śrāddha*, did not know this.

91. Rāma fed the brāhmaṇas according to the proper procedure (and) as prescribed in the *Smṛtis*; he performed all the auspicious rites that were prescribed (in the Vedas).

92-93. He also performed the rite as prescribed in the Purāṇas after (having performed) the sacrifice in honour of the Viśvedevas. When the priests had eaten (the food), and when they were dismissed after the *piṇḍas* had been offered in due order and after gifts had been given to them according to (Rāma's) capacity, and when the chief brāhmaṇas had left, Rāma said these words to his beloved.

94-95. "O you of charming eyebrows, why, did you disappear (i.e. go away) when you saw that the sages had come here? Tell me all the true reason for this. Do not delay. There must be some reason for this. Do not hide it from me. O you of bright smile, I swear you by my life and that of Lakṣmaṇa also."

96. Thus addressed by her husband at that time, Sītā remained with her face hung down through shame. Shedding tears, she said (these) words to Rāma:

97-98. "O lord, listen to what kind of miracle I saw here. O Rāma, the lord of kings (i.e. Daśaratha) being thought of by you, came here with all ornaments (on his person). Two more persons also, (adorned) like that (came there). O you descendant of Raghu, they were united with the bodies of the brāhmaṇas.

99. On the bodies of the brāhmaṇas I saw the manes. See-

1. *Kutapaka Kāla*—eighth *muhūrta* of the day.

ing them and (overcome) with bashfulness, I went away from your vicinity.

100-101a. You fed the brāhmaṇns, you performed the *Śrāddha* according to the proper procedure. O you killer of the heroes of the enemy, how should I, clad in bark-garments and deer-hide, move before the king? I have told you the truth.

101b-102. Kaikeyī had taken away all the silken garments. Since then I, clad in tattered garments, and knowing that I have to resort to (i.e. live in) a forest, I do not (i.e. did not) say anything, so that you should not be unhappy.

103-104. I am neither thinking of (my) mother or (of my) father, O conqueror. O lord, O Rāma, I swear by your feet that I pass my days repeatedly and incessantly thinking as to when this residence in the forest will come to an end.

105-107. How should I, with my own hand give (i.e. serve) the king (with) food which even a servant of servants would not enjoy? How would I, who was formerly seen by the king adorned with all ornaments, and who had fanned him with a fly flapper in my hand, (now) like this (i.e. reduced to such a condition) dare give (him i.e. serve him with food)? How should I, with my body smeared with perspiration and dirt, see the king (now)?

108-109a. It is elear that he, emancipated by you, his son, has reached heaven. Seeing me, an innocent unhappy young lady, being distressed in the forest, the king would have been pained; so I concealed myself.

109b-110a. O Rāma you are like my (own) life; so nothing is to be concealed from you. This being the truth I touch your feet (i.e. I swear by your feet that this is the truth)".

110b-111. Hearing those (words of Sītā), Rāma was pleased. He put that sweet-speaking beloved (of his) on his lap and embraced her closely and respectfully. The two heroes (i.e. Rāma and Lakṣmaṇa) then took food and after (they had eaten) Sītā took food.

112. She and the two descendants of Raghu (i.e. Rāma and Lakṣmaṇa) remained there like that. When the sun rose, they decided to go.

113-114a. When Rāma walked towards the west for two Krośas upto the Jyeṣṭha Puṣkara, and when he stood in the

eastern region of Puṣkara, he heard the words uttered by a divine envoy:

114b-115. "O Rāghava, well-being to you; this is a holy place access to which is difficult. O hero, remaining here, bring religious merit to yourself. You have to carry out the mission of gods. You have to kill the enemies of gods."

116. Then the hero, with his mind pleased, said (these) words to Lakṣmaṇa: "O son of Sumitrā, I have been favoured by Brahmā, the lord of gods.

117. O Lakṣmaṇa, putting up a hermitage here, I desire to observe an excellent vow, purifying my body for a month."

118-119a. When Lakṣmaṇa said, "All right", Rāma completed the vow, and gratified, according to the proper rites, the grandsires by means of offering piṇḍas, giving gifts and performing *śrāddhas* there i.e. at Puṣkara.

119b-121a. At the (three) Puṣkaras there is the river pleasing the manes and having the five streams viz. Kanakā, Suprabhā, Nandā, Prācī and Sarasvatī. Rāma having daily worshipped first his father and then other manes said (these) words to Lakṣmaṇa:

121b-122. "Come on, O Lakṣmaṇa, quickly bring water from Puṣkara. Having washed (my) feet sleep on the bed. When the night will come to an end (i.e. in the morning) we shall proceed towards the southern ditection.

123. But Lakṣmaṇa said (these) words: "Let Sītā bring the water. I shall not always act as your servant, O Rāma.

124. She is (more) strong and stout (than) even I (am). Tell me now, what You will do with a wife like this.

125. Will this one, dear to you, follow you when you die? You have always been protecting this very stout (lady).

126. O best of the Raghus, she, being delighted, torments me (i.e. she takes delight in tormenting me); O Rāma, you too trouble me. In the sequel there is a loss.

127. For you I am always putting up with thirst and hunger. There is no doubt about it. Listen further:

128. The wise say that nobody—the wife, the son—goes after a dead person. Nor even wealth goes (after a dead person).

129. With a desire to do what was dear to Kaikeyī, your father put you, O Rāma, into the forest and (then he) died leaving the kingdom free from any source of vexation.

130. That Kaikeyī, (this) wealth and all (his) relatives remained here (i.e. on the earth only). The great king all alone went his way.

131. I think Sītā will certainly not accompany you. Tell me now, O Rāghava, what will you do with her?"

132. Having heard (these) words of Lakṣmaṇa, which he had never heard before, Rāghava remained dejected; so also Sītā of a charming face.

133-134. Sītā did whatever was told by Lakṣmaṇa. The two lotus-eyed heroes, having bathed at Puṣkara and having eaten (food there) and having passed the night there, decided to leave that place. (Rāma said to Lakṣmaṇa): "O son of Sumitrā, come on, get up. We shall proceed to southern direction."

135. Lakṣmaṇa said: "O Rāma, I shall in no case go (with you). O you lotus-eyed one, go with this your wife.

136. O Rāghava, I shall not go to any other forest, nor shall I go to Ayodhyā. For fourteen years I shall stay in this forest (only).

137. If you will not go (i.e. if you do not want to go) to Ayodhyā without me, then O king, O lord, (please) come this way.

138. If till that time I shall survive then I shall go to (our) father's city (with you). I shall practise penance (here). What will you (i.e. what have you to) do with me?

139. O dear one, go; a happy journey to you. Let there be no obstructions in your journey. I shall see you, the lotus-eyed one, when you will again come with your wife.

140. O king, in Ayodhyā there is the kingdom that has come down from our grand-father and father. Śatrughna and Bharata obey your orders.

141-142. I am against you, especially as far as the residence in the forest is concerned. O you tormentor of enemies, I am unable to work incessantly day and night. O dear one, go as you please." Rāma said to Lakṣmaṇa, who was speaking thus:

143-144. "How (is it that) you formerly went out of (i.e.

left) Ayodhyā with me? (Why did you say) 'Rāma, I shall stay in the forest with you for fourteen years but not even in heaven without you; O best among men, I shall meet the same fate as you.

145. O Rāghava, (please) do me a favour; take me too (with you).' Then, O you killer of enemies, how are you remaining (i.e. leaving me) half way?"

146. However, Lakṣmaṇa said to Rāma: "I shall not go to the forest again". Seeing Lakṣmaṇa stationary (i.e. not making a move), Rāma said (these) words:

147-148. "O Lakṣmaṇa, follow me, or I shall (all) alone go to forest. This Sītā will be second to me (i.e. will accompany me)." Thus addressed by Rāma, Lakṣmaṇa accepted (i.e. agreed to) Rāma's words, and got up. The two tormentors of enemies (i.e. Rāma and Lakṣmaṇa) reached the boundary of the sacred place, the Maryādā mountain.

149-151. Rāma, having gained the virtuous feeling[1] and having cast off the feelings of great activity and ignorance, joining the palms of his hand, and with his body horripilated, having made a respectful obeisance by the prostration of the eight limbs of his body to Ajagandha, the trident-holder, the god with three eyes, the god of gods, and remaining restrained, glorified Śaṅkara, dear to Pārvatī. He regarded the god, the lord of gods, as the cause of the worlds.

Rāma said:

152. "I seek the refuge of that Śaṅkara, who affords protection, who has fashioned this entire mobile and immobile world and who is the doer of (all) deeds and who gives pleasure and pain, and who, at the time of the end (of the world), is also the cause of the destruction of the world.

153. I seek the refuge of that Śaṅkara, who affords protection, and who held on his head, like a garland of unsteady flowers, Gaṅgā with her water at once pure, charming and rolling, and having fearful waves, falling from the sky.

154. I seek the refuge of that Śaṅkara, who affords protection, and sustained by whose lotus-like foot the peak of the

1. *Sāttvika bhāva* etc. see chapter 2 above.

Kailāsa-mountain, when tossed by Rāvaṇa resembling the peak of the Kailāsa-mountain, became steady.

155. I seek the refuge of Śaṅkara, who affords protection, and who on many occasions destroyed the sons of Danu and who united with (i.e. granted) boons to the groups of Vidyādharas and serpents and the best sages eating (i.e. subsisting on) fruits and roots.

156. I seek the refuge of Śaṅkara, who affords protection, and who in Dakṣa's sacrifice destroyed Bhaga's[1] eyes and knocked out Pūṣan's rows of teeth, and who paralysed Indra's hand holding the thunderbolt.

157. I seek the refuge of that Śaṅkara, who affords protection, and by resorting to whom men who have committed sins, whose minds are attached to sensual pleasures, and who are not endowed with qualities of learning, following understanding, become enjoyers of happiness.

158. I seek the refuge of that Śaṅkara, who affords protection, and whose lustre resembles that of a crore of moons and suns, who is held in awe, by the best demons and gods and who drank the exceedingly burning Kālakūṭa.

159. I seek the refuge of that Śaṅkara, who affords protection, and who, the revered great lord, many times would grant (i.e. has granted) a boon to Brahmā, Indra, Rudra, Maruts and Skanda and who also took out Nandi from the jaws of death.

160. I seek the refuge of that Śaṅkara, who affords protection, who was propitiated (by Pārvatī) by means of the *Dhūmavrata* involving a severe penance in Himālaya's bower, which was even mentally inaccessible; and who, the great-souled one, told Bhṛgu (the lore of) bringing back (a being) to life.

161. I seek the refuge of that Śaṅkara, who was worshipped by various mighty lords of his attendants having faces like those of elephants and cats and destroying Dakṣa's sacrifice and (who was) also (worshipped) by the groups of gods along with the regents of quarters.

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1. *Bhaga*—according to a later legend his eyes were destroyed by Rudra.

Pūṣan—In the *Brāhmaṇas*, he is represented as having lost his teeth and feeling on a kind of gruel (See e.g. *Kauśitaki Brāhmaṇa*—VI.13), whence he is called Karambhād.

162. I seek the refuge of that Śaṅkara, who affords protection, who, having mounted upon a strong bull white like a conch-shell, a *Kunda* flower and the moon, and (who) being followed by the daughter of the lord of mountains, moves in the sky decorated with the clouds at the dissolution of the world.

163. I seek the refuge of Śaṅkara, who affords protection, who vehemently protected the tranquil sage, humble with devotion, intent on praising (Śaṅkara), that was being taken back by those terrible and very fearful men bent upon the application of restraints.

164. I seek the refuge of that Śaṅkara, who affords protection, and who, the god, forcibly cut off the fifth head of Brahmā resembling a fresh lotus in the presence of gods with the nail-tip of his lotus-like right hand.

165 I seek the refuge of that Śaṅkara, who affords protection, and having saluted the feet of whom, the granter of boons, with devotion, and having praised whom with chaste words, the careful, blazing sun, removes the darkness with his rays.

166. (O god) those stupid men of impure minds, who, due to their close attachment to grandeur, pride and trade, do not recognise you to be the lord of the best gods and of this mobile and immobile world, (later) experience tortures of hell.

167. To Rāma, who was praising (Śiva) with these words, Vṛṣadhvaja the trident-holder, being glad and with his mind pleased said (these) words:

Rudra said:

168. I am pleased; well-being to you; you are born in a pure family. You are god, who has taken up a human form and are adorable to the world.

169-171. With you as their lord, gods will enjoy happiness for a long time. Those men on the earth who will see you having returned to Ayodhyā after fourteen years have elapsed, will be happy here (i.e. in this world) and will also have an unending residence in heaven. Come back to the city (of Ayodhyā) after having done a great mission for the gods.

Rāma also, saying 'All right', quickly left.

172. Having reached the Indramārgā river and having tied the long tresses of hair twisted on the top of his head he said to Lakṣmaṇa: "Give this bow to me."

173. Hearing those words of Rāma, Lakṣmaṇa said to Sītā: "O revered lady, why has Rāma abandoned me without any reason?

174. I do not know the fault for which the great-armed one has forsaken me. Rāma has abandoned me. I shall certainly give up my life.

175. There is no use of this life to me? Fie upon me who am a disgrace to the family, and who, a sinner have thus angered my elder brother.

176. When the great-souled one has had a bad opinion about me which worlds shall I go to?" Putting both his hands on his face, he, with his throat (choked) with tears, said this (i.e. these words):

177. "I (shall) not harm Rāma by means of deed, thought or speech. O revered lady, I have touched your feet. I have no other course."

178. Then Sītā said to Rāma: "Why have you forsaken your younger brother? Give up harshness to young Lakṣmaṇa, bestower of prosperity".

179. Then Rāma said to Sītā: "I shall not forsake Lakṣmaṇa; O dear one, I have not given up thinking about Lakṣmaṇa even in a dream.

180. I have formerly heard about the working of this holy place. In this place all people are really intent upon self-interest.

181. They do not care for one another, nor do they listen to words beneficial to themselves. Sons do not (care to) listen to the words of their father, nor do fathers (care to) listen to the words of their sons.

182. Also disciples do not (care to) listen to the words of their preceptor nor preceptor to those of disciples. Love always depends upon money. No one is dear to anyone (else)."

183. While talking like this only, he reached the great river

Revā. (Then) the descendant of Kakutstha[1] (i.e. Rāma) with his younger brother and Sītā bathed (there).

184. Having gratified his manes and deities with water, and having repeatedly looked up, at the Sun and (other) deities, he remained in abstract meditation.

185. Rāma who had bathed (there) shone with Sītā and Lakṣmaṇa like lord Śiva with Pārvatī and Skanda.

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1. *Kākutstha*—descendant of Kakutstha.

Kakutstha is an epithet of Purañjaya, a king of the solar race. See *Raghuvaṁśa* 6.71.